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0 CENTS

God Died Last Night

My son is a grown man now—a dignified, serious-minded schoolteacher. He's at home in a small country church because he says "the preacher talks to me; not at me." I'm glad he's got that simple, childlike faith because when he was four years old he had me quite worried.

We had gone to the Good Friday evening service. The altar was draped in black. The service was sad and solemn; the hymns slow and thoughtful. The choir sang "Were You There When They Crucified My Lord?" Every word was poignant with meaning. The sermon, too, was fraught with the tragedy of the day.

Later we walked home slowly, swinging hands, talking little. I was too full of the service to talk; and little ones shouldn't be questioned when they're quiet—it happens too seldom.

Next morning he was his usual vo ferous self—gay and extra naughty. Wh I had reached my endurance limit, I to him in hand. I reminded him of the ki of boy Jesus wanted him to be. He star at me, then laughed. "Mom," he sai "you were there last night. Don't y *remember?* We don't have to be good a more—God died last night."

The listening, literal four-year-o mind! Be careful what you say! We h a long talk; the stunned preacher and had another. The next morning the jo ous Easter message was talked "to" a not "at" the little ones. How thankful was to report that God lived!

—BETTY LAWRENCE

The LUTHERAN News Magazine of the United Lutheran Church in America

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COVER PICTURE. Students at Midland College stand before cross at entrance to new $183,000 library building on Fremont, Nebraska, campus. For other picture see page 37.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

THE CHURCH IN THE NEWS

Holy Week fills churches

It can be safely estimated that more Americans will be in church this week than ever before. For one thing, church attendance in general has been rising steadily (up to 20 per cent since 1950, according to a Gallup poll). Another factor is the increasing respect for Lenten observance, especially Good Friday services, throughout Protestantism.

Salt Lake City will have its first interdenominational noonday Holy Week services this year, with a Baptist clergyman, the Rev. Winfield Edson, preaching each day in a downtown theater. A daily Lenten service in downtown Chicago, "God's Half Hour" in the Chicago Temple, attracted 43 per cent larger attendance this year than ever before.

Window placards and posters in scores of cities this week urge Good Friday dismissal of employees from 12 to 3, and attendance at three-hour services. Protestants and Roman Catholics co-operated in Philadelphia in distributing 35,000 "CLOSED NOON TO 3 P.M." placards in stores, theaters.

Lighted crosses, church spires, and office building windows on Friday and Saturday nights will symbolize the crucifixion. Radio and television programs across the continent will heighten the mood of reverence and prepare the way for the Easter festival.

Lutheran service on TV

A Columbia Broadcasting System network television program on Easter, to be televised from coast to coast, will originate in a United Lutheran congregation, Trinity in Germantown, Philadelphia. The service is planned for 9 A.M. eastern time. Trinity's 1954 confirmands will receive their first communion at this service.

Numerous radio and TV programs, locally or on networks, will tell the Holy Week and Easter story. The ABC network planned another of its "Greatest Story Ever Told" narratives at 5:30 P.M. (EST) on April 11 and 18. *"Jerusalem—great city standing proudly upon the crest of a mountain and bathed this day in the bright and golden light of a brilliant sun . . ."* began the narrator in setting the scene for the April 11 broadcast of the story of the Lord's betrayal and crucifixion.

BIG CROSS IN CHANCEL

Cross ten feet high was placed before altar in Trinity Lutheran Church, St. Petersburg, Fla., during Lenten cantata

Nearly all U.S. TV stations will show a one-hour film story, *I Behold His Glory*, in Holy Week or on Easter. Under National Council of Churches sponsorship

was shown in 1953 by 90 per cent of e 140 TV stations in operation then. ere are now 370 stations.

ovies may get back to normal

Lenten observance had punched a big le in movie theater attendance in areas ere Roman Catholics are numerous, cording to *Variety*.

"While Episcopalians and other non-tholic bodies take Lent very seriously," d *Variety*, "there is no widespread 'giv-g up' of pleasures as a matter of pious dge." Where there is a concentration Roman Catholics, as in Boston, Buf-lo, and Cleveland, "it takes a power-use attraction to overcome the down-at."

Movie men figure Lent is a liability o in Baltimore, Chicago, Los Angeles, ew Orleans, Philadelphia, San Fran-co, but not serious in New York City, etroit, Atlanta, Indianapolis, Denver, attle.

spute about converts

The number of Roman Catholics who come Protestant, The *Christian Herald* d estimated, is four times the number Protestants who become Roman Cath-ic. The report was published to coun-act newspaper publicity about whole-le conversion to Roman Catholicism.

The *Herald's* figures are inaccurate, oman Catholic publications replied omptly. Correct figures, according to e *Catholic Digest*, should be: Prot-tants becoming Roman Catholic in e last twenty years—1,896,000 . . . oman Catholics becoming Protestant—434,000.

Figures for The *Herald* were secured mailing a questionnaire to 25,000 otestant clergymen. There were re-ies from 2,219 who said they had re-ived 51,361 former Roman Catholics to their churches in a decade. The *Herald* calculated that there are 181,000 Protestant clergymen in the United States, and that they received 4,144,366 Roman Catholics into their churches in 10 years. The total could be wrong by a million in either direction, said The *Herald*. Converts may have been as few as 3 million, but more probably total near 5 million.

Catholic Digest figures were based on a poll made by Ben Gaffin & Associates of Chicago in 1952. The pollsters visited 3,000 persons chosen as an accurate cross-section.

Lutherans were ahead

According to The *Catholic Digest*, only the Lutheran churches won more converts than they lost. In 20 years, Lutheran congregations had received 316,000 converts from Roman Catholicism, and 237,000 Lutherans became Roman Catholic. The *Digest* figures are:

	From R.C.	To R.C.
Baptist	180,000	237,000
Episcopal	30,000	237,000
Lutheran	316,000	237,000
Methodist	332,000	474,000
Presbyterian	72,000	237,000
All Others	504,000	474,000

The *Digest* figures don't square up with United Lutheran Church records on mixed marriages, in which four times as many Roman Catholics become Lutheran as Lutherans become Roman Catholic. The figures regarding Episcopalians are contrary to reports collected in the Protestant Episcopal Church showing a far larger number of converts from Roman Catholicism than the other way around.

Roman Catholics explain losses

Reasons why many Roman Catholics become Protestant were given by Archbishop John F. Noll of Fort Wayne, Ind., editor of the fiery Roman Catholic

weekly, *Our Sunday Visitor*.

There are 10 million remarried divorcees in the United States, said Archbishop Noll. Remarriage following divorce automatically bars people from Roman Catholic Church membership. They become prospects for conversion to Protestant churches.

Also, said Archbishop Noll, the Roman Catholic Church requires lengthy instruction and complete acceptance of all Roman Catholic doctrine by converts. The result, in case of a mixed marriage, is that the Roman Catholic finds it easier to become a Protestant than to persuade the Protestant to become Roman Catholic.

"Mixed marriages outside the church," said The *Pilot* (Roman Catholic paper in Boston) must be the explanation for the conversion figures published in The *Christian Herald*. "In this case we should suppose, however, that the Catholic party had in fact already lost his faith even before the marriage."

Church attendance figures

Some Gallup pollsters had queried Americans in early March about whether they had been in church the previou Sunday. Forty-seven per cent said the had.

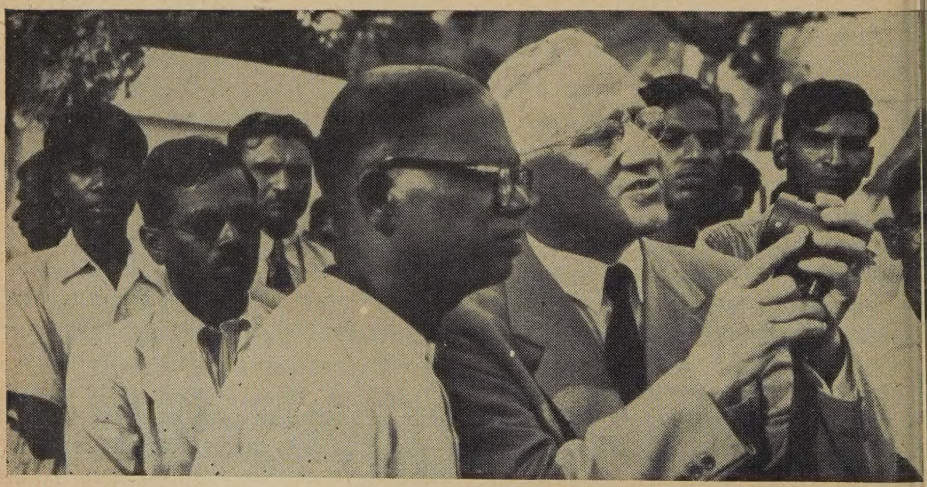
Roman Catholic attendance was almo twice the Protestant figure. Seventy-tw per cent of the Roman Catholics, an 40 per cent of the Protestants, claime to have been in church.

Even at 40 per cent, the Protestan church attendance record had come u notably in a decade. Surveys a doze years ago showed average attendance a about 30 per cent.

Gallup poll figures indicated highe church attendance in eastern Unite States, with the South next, Midwest i third place, and Far West lowest.

Missionaries defended in India

"Very critical days" are ahead for mi sions in India, said Dr. Rajah B. Man kam, elected in January as president c the Federation of Evangelical Luthera Churches in India. The problem is tha Indian leaders—proud of their country newly won independence—don't like for eigners coming to convert their peopl from Hinduism to Christianity.



STANLEY JONES IN INDIA
Freedom of conscience is essential

"While everyone in India has a right propagate religion as he pleases," said . K. N. Katju—prominent government ader—"we don't want people from out- le coming to do that. The sooner they op it, the better."

Dr. E. Stanley Jones, veteran Metho- st missionary to India, got in the argu- ent in late March. In Madras he said, f you try to forbid conversion, then I ll write 'finis' across your democracy." reedom to win converts is essential in democracy.

A Hindu newspaper agreed with Dr. nes in its next day's editorial. The fun- mental freedom of conscience, guar- nteed by India's constitution, is at stake this matter, it said.

Baptist missionaries in India's north- stern state of Assam were accused last onth of encouraging the native people seeking independence from the Indian overnment. One missionary was said to ave forbidden mission school pupils to ke part in celebrating India's Republic ay on Jan. 26. "I am depending on the ssam government to take appropriate ction," said Dr. Katju, "and if any neces- y arises I shall also take suitable action."

latthews raises figure on clergy

Dr. J. B. Matthews had gone up this onth on his estimate of how many merican Protestant clergymen "support e Communist apparatus." Last June in he *American Mercury* he said there ere 7,000. Last week in Los Angeles he id "the actual count on my card file as 8,079." His total includes nearly alf of the clergy of the Unitarian Church 175 of the 375).

Anyone whose name appears in con- ection with any cause paralleling Com- unist propaganda campaigns—such as igning clemency petitions for the Rosen- ergs—is included in the Matthews file.

This month the House Un-American Activities Committee voted 5 to 4 to postpone indefinitely a hearing of Matthews on his Communists-in-the-clergy charges. Last June Matthews was dropped as director of the McCarthy investigating committee just after his *Mercury* article was published.

"I feel it is our duty to hear anyone who offers to appear before the committee to give us information concerning Communist activity in the United States," said Representative Harold Velde, House committee chairman.

Jackson runs on Oxnam question

Donald L. Jackson, California member of the U.S. House of Representatives, will run for re-election on his record of criticism of Methodist Bishop G. Bromley Oxnam. He said in the House that Bishop Oxnam serves "God on Sunday and the Communist front the balance of the week."

A lengthy hearing of the Oxnam charges before the Committee last July demonstrated that the committee files were filled with misinformation and slander. Mr. Jackson, whose bid for re-election is based on building himself up as a Class B McCarthy, wrote to his constituents in Southern California's 16th Congressional district last month:

"We have no reason to qualify our original remarks made last year in a floor speech and, as a matter of fact, the hearing accorded to the bishop by the House Committee on Un-American Activities points up, in our opinion, the extent of aid and comfort lent by the 'pink' bishop to the Communist Party and its front organizations in this country since the 1920's."

Opposing Representative Jackson in the Congressional election next autumn will be a Congregationalist minister, the Rev.

S. Mark Hogue. His candidacy, he said, "is dedicated to the American tradition of freedom of religion which has been brutally attacked by Mr. Jackson in his comments on Bishop Oxnam."

Representative Jackson said that "if ecclesiastical carpet-bagging is attempted in the next election, we shall meet it as it deserves."

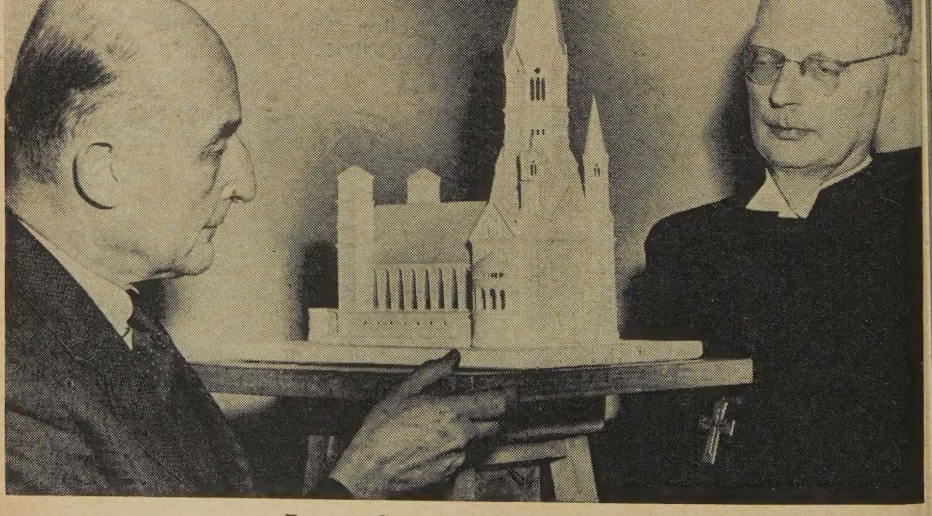
Adventists win in Ohio court

A Seventh-day Adventist is entitled to unemployment compensation even though he turns down a job which requires that he work on Saturday. The decision was given by the Ohio Supreme Court in the case of Mrs. Regina Tary.

According to the Ohio compensation law, refusal to accept a job must be judged according to "the degree of risk to the claimant's health, safety, and morals . . ." Arguments in Mrs. Tary's case centered on whether her morals wer affected by a job requiring work on Satur day, her holy day. The court decided to 3 that "the first moral obligation of person is to remain true and to conform to what he believes to be his sense o duty.

"Where one has been schooled to be lieve in and practice the tenets of a faith which compels him to abstain from sec ular work on Saturdays, and, by reason of such training and his conscientious affiliation with the church of such a faith possesses a fixed, definite, and immutable conviction that he must refrain from secular work on Saturdays, it would se riously offend the moral conscience o such a person to require him to engage in secular work on Saturdays."

The compensation bureau argued that Mrs. Tary was not compelled to work on Saturdays, but her refusal to accept a job



BERLIN CHURCH TO BE REBUILT

Most conspicuous wartime ruin in Berlin is massive Kaiser Wilhelm Memorial Church. Only jagged walls and shattered tower remain.. Architect Werner March (left) and Dr. Gerhard Jacobi study model of church as it will be restored at cost of $476,000

SCOUTING FOR STORE LOCATION
Dr. H. Torrey Walker, Frank G. Rhody

volving Saturday work made her ineligible for unemployment compensation.

outhern Baptists throw out modernists

After six months of stormy argument, North Carolina Baptists decided to discharge three Baptist Student Union leaders who direct the denomination's ministry in the state's universities.

The trouble began when the campus ministers invited Dr. Nels Ferre of Vanderbilt University to speak at the Student Union convention in Winston-Salem last November. The engagement was canceled at the last minute because of accusations that Dr. Ferre is a liberal. An investigating committee was appointed by the Baptist State Convention.

Baptists, who claim to have no creed, suspected their Student Union clergymen of heresy. The Rev. Max Wicker of Durham, BSU secretary at Duke University, said he does not deny the doctrine of the virgin birth of Christ but "neither do I affirm it." The Rev. James Roy, state BSU secretary, and the Rev. J. C. Herrin of Chapel Hill, BSU secretary at the University of North Carolina, were the other clergymen involved.

The investigating committee gave the men opportunity to resign, under threat of discharging them if they did not. Student groups strongly supported the accused clergymen. After a 10-hour debate over Baptist doctrine at a general board session of the North Carolina Baptist State Convention in late March, dismissal of the three was ordered, to take effect immediately.

ULPH going to Puerto Rico

First venture of the United Lutheran Publication House in locating a book and supply store outside the American continent is scheduled for early autumn. A building was rented this month in the Rio Piedras section of San Juan, Puerto's capital city.

Selection of the building and of personnel to direct the enterprise was made by the ULC Board of Publication's executive secretary, Dr. H. Torrey Walker, and administrative secretary, Frank G. Rhody. The store is within walking distance of the University of Puerto Rico.

The ULPH executives made an on-the-scene study of the situation with the help of Dr. William G. Arbaugh, ULC Board of American Missions secretary for Latin America, President Eduardo Roig of the Caribbean Synod, and Puerto Rican pastors.

English and Spanish books will be stocked. The new store is expected to be an aid in developing a Protestant literature program for all Latin America, where Lutheran church work is advancing rapidly. A conference is scheduled in July at Petropolis, Brazil, by the Lutheran World Federation to consider plans for Latin American Lutheran literature.

World News Notes

COLONIALISM IN AMERICA?

TOPIC No. 2 on the agenda of the Caracas Conference was "colonies and occupied territories in America." The 20 delegates voted 19 to 1 in favor of a resolution calling for a complete end to colonialism in the Western Hemisphere. The U.S. abstained from voting on the ground that neither the colonial powers —Britain, France, Holland—nor the colonies themselves were represented at Caracas. (A self-appointed representative of British Guiana tried to "crash" the agenda, but failed.)

Although all Latin states approved the blunt resolution, the most interested parties were Guatemala (which covets British Honduras) and Argentina (which plainly demands the Falkland Islands). Venezuela may have an avid eye on the Guianas and various Caribbean holdings. The idea of putting such colonies under United Nations trusteeship, as proposed by Brazil, was voted down. Indeed, Argentina contended bluntly that not even the will of subject peoples need be heeded.

COLONIALISM undoubtedly remains a serious issue in many parts of the world. For instance, feeling about Cyprus runs so high in Greece that schools are boycotting the English language for the sake of that strategic island which in 1878 passed directly from Turkish to British hands. Spain, which lays claim to Gibraltar, is even more eager than Egypt to see Britain driven from Mediterranean areas.

India hopes not only to acquire Kashmir but also to absorb the four little French colonial relics and the three tiny Portuguese possessions which pockmark her coastline and encourage smuggling. Nehru — not unlike Peron — demands them with or *without* a plebiscite.

The struggle against militant communism in Indo-China is complicated by the fact that the Indo-Chinese are not interested in fighting simply to preserve their colonial status, any more than the French are enthusiastic about defending a colony they will probably lose anyway.

Public sympathy traditionally goes out to any people longing for liberty from a foreign yoke. But there is something dubious—is there not?—about the tendency to disregard the principle of self-determination, regardless of wide discrepancies between principle and practice. Colonialism, moreover, is no longer a simple matter of foreign domination.

It has even been stretched to cover the situation of certain areas *inside* certain countries. The lower half of the Italian boot is a case in point. For centuries it has been economically "down at the heel." Consequently a prominent Italian expert recommends the sort of cure one would devise for "a colonial area." Perhaps this has been the trouble all along. But what can the UN do to combat *that* kind of internal colonialism?

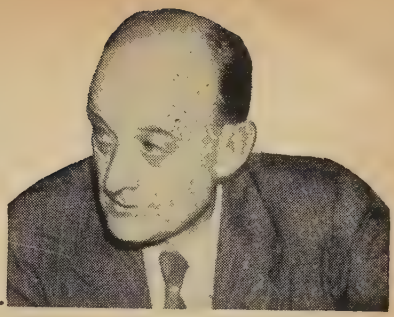
CHARGES OF economic imperialism, on the other hand, constitute a pitfall which any "Point IV" program must studiously avoid. Communists freely charge the United States with this kind of "colonialism." The murderous assault of fanatical Puerto Rican nationalists in the U.S. capitol was grist for the mills of Moscow. At Caracas, despite precautions, leaflets were distributed saying, "The Venezuelan people long to break the Yankee commercial monopoly . . ."

Does this mean that further international development is both futile and thankless? Not at all. But problems of colonialism need to be carefully and continually studied, and each charge investigated on its own merits.

—STEWART W. HERMAN

Political and religious controversies of the past two decades teach us that extremists in both fields are wrong

By REINHOLD NIEBUHR



WE MIGHT AS CHRISTIANS learn something from the lessons of the political controversies of the past two decades. In these controversies in Europe and in our own country, political opinion was always roughly divided between "right" and "left." Democratic health was maintained by members of right and left who had integrity and a sense of justice.

The Fascist extremists of the right tried to prove the whole left Communist and to validate fascism as the only weapon against communism. The Communist extremist of the left tried to prove the whole right fascist and to validate communism as the only weapon against Fascism.

The debate on McCarthyism is a stale leftover of this old debate. It is stale because it has been conclusively proved by history 1) that the whole left is not Communist, 2) that the whole right is not fascist, 3) that the fascist and the Communist who warn democratic society each against the other, produce an identical cruelty and tyranny.

LET US APPLY this lesson to the religious controversy of our age. The primary controversy is between the Christian faith and various forms of secularism. This secularism embraces all shades of opinion from the most ridiculous naturalism which knows nothing of the "dignity" of man or the mystery and meaning of the divine, to respectable forms of secular humanism. Our Roman Catholic friends and some of their uncritical Protestant allies periodically derive all the evils of our day from this "secularism." The fanatic secularists on the other hand think that all evil comes from "religious superstition and fanaticism." Both extremists are wrong.

The religious extremists, who are most self-righteous in condemning secularism fail to acknowledge the long record of religious fanaticism which develops whenever men fail in a proper reverence for the mystery of the God "whose thoughts are not our thoughts" and therefore claim a too simple alliance between themselves and God. Any Christian who is always sure of having God "in his corner" is little better than an idolater.

IT IS SIGNIFICANT that those churches which are most uncritical in their accusations against "secularism" are also most guilty of pretending on every occasion to speak in the name of God. It is equally significant that the most fanatic secularists who think that all evils come from religious faith also create dangerous forms of fanaticism because they dignify their interested opinions in the name of "scientific objectivity."

Meanwhile such decency and charity as we are able to preserve in an evil world is maintained by the Christians and Jews who have learned humility and charity in the worship of God; and the secularists who understand the limits of human reason and therefore practice toleration and "reasonableness."

Washington

END OF PUBLIC HOUSING?

THE FEDERAL public housing program has had rough sledding ever since the passage of the National Housing Act of 1949, which adopted as a national objective the providing of a decent home for every American family. As part of this aim, it authorized the construction of 135,000 low-cost homes a year in federally subsidized housing projects, to care for the needs of low-income families.

From the beginning, public-housing provisions of the law have been the target of real estate interests. Each year there has been a concerted effort in Congress to whittle down or eliminate the number of public-housing units. In succeeding years it went from 135,000 to 75,000 to 50,000 to 35,000 to 20,000. Last year an unsuccessful attempt was made to eliminate the program altogether.

Restudy of the problem

WHEN THE new administration took over, President Eisenhower appointed a commission to study the whole housing problem. In a comprehensive report of housing needs, the commission said that a continued program of public housing would be needed in order to make possible an adequate program of slum clearance and urban redevelopment. People taken from substandard dwellings would need some place to live which would be within their limited income. There was no recommendation as to how many low-rent units would be needed each year.

On Jan. 25, the president sent to Congress his special message on housing. He recommended a four-year program authorizing the construction of 35,000 low-rent housing units per year. He proposed that private builders be given incentives to produce as much as possible of this low-cost housing, but that the federal government assist states and cities where necessary.

New attack

THE POSITION which the president took did not impress the House Appropriations Committee. When the budget for the Housing and Home Finance Agency came up for action, the committee cut the administration request to shreds. It voted to end the program in two years, drawing from the backlog of commitments which had already been made in previous years. It limited the public housing "starts" in 1954-55 to 20,000, and those in 1955-56 to 15,000, stipulating that the program should be liquidated by that time.

Since the committee knew that the ruse of tacking legislation onto an appropriation bill would be attacked, they asked the Rules Committee for a ruling which would waive this restriction. The Rules Committee turned down the request.

But this proved to be even more serious, since a single complaint from the floor would wipe out the entire public housing appropriation. If this happened, an attempt could be made to restore the amount in the Senate, or to introduce a supplemental appropriation bill. At this writing, the outcome is uncertain.

Again we have the spectacle of a constructive program backed by the president being undercut by Republicans in Congress. The net result may be a session of Congress marked by inaction due to stubborn resistance to its own party leadership. If this happens, the American public will have a chance to express its displeasure at the polls in November.

—ROBERT E. VAN DEUSEN

Dr. Van Deusen is the Washington representative of the National Lutheran Council's Division of Public Relations.

Architect With a Mission

By GEORGE H. STRALEY

T. Norman Mansell, who looks on his work as a Christian calling, has designed hundreds of church buildings

To TRACE THE CAREER of T. Norman Mansell back toward its starting point and you will find two things: a newspaper clipping and a coincidence.

Whether one helped more than the other to direct the progress of the man whose name is identified with so much Lutheran church architecture is problematical. Certainly both together would not have sufficed without the qualities of inspiration, imagination, idealism and plain hard work. Yet when Mr. Mansell sits in his office on South 17th Street in Philadelphia and flips back for you the pages of his memory, the newspaper clipping and the coincidence are what stand out most.

He will tell you, if you ask him, about the churches he's built all over the country, about missions he has designed in Canada and Liberia, about the big million-and-a-quarter-dollar chapel and library now under construction at Wittenberg College. He'll tell you his ideas on church architecture ("a building should be functional"), his criticism of church councils ("they fail so often to take a long-range view"), and his personal convictions about his profession ("sincere church planning is a calling"). But he

At Mr. Mansell's left (above) is a design for a mission church; at right is a detail from Wittenberg College chapel-library.

will begin his story with the clipping and the coincidence.

NORMAN MANSELL started as an architect in 1925. For 13 years he handled the jobs most general architects do, designing small office buildings, residences, miscellaneous construction. He had done a few churches, including one at Pemberton, N. J., for an Episcopal congregation. Then, in 1938, he read in a newspaper about a proposed plan of the Board of American Missions of the United Lutheran Church to expand its program. This, the newspaper stated, would involve construction of a number of new church buildings.

Mansell was interested from two angles: as a Lutheran layman concerned with the growth of the church, and as an architect who might have something to contribute.

"I decided to look into the matter," he says. "I cut out the clipping, put it on my desk, and then—becoming busy with other things—forgot about it. Two months later I finally got around to calling at the office of Dr. H. Torrey Walker, then secretary of church extension for the Board of American Missions. He was out, but I talked with his secretary."

THAT'S WHERE the coincidence came in. This office secretary happened to know of the church which Mansell had designed in Pemberton. She had friends there, she had visited there, and greatly admired the church. She would be glad to make an appointment for Mr. Mansell to meet Dr. Walker.

The result was that Dr. Walker commissioned the architect to make preliminary drawings for a project in Palmyra, N. J. That job, which involved converting an old bank building into a church, was the first of many Norman Mansell was to do for the ULCA Board of American Missions. Today, he is a co-operating architect with the board, designer of a portfolio of mission church plans, and serves on the advisory committee of the new Department of Church Architecture of the ULCA, of which the Rev. Edward S. Frey is director and Charles A. Scheuringer consulting architect. In his work in the home mission field he is closely associated with Dr. Elwood L. Bowman, present secretary of church extension for the mission board.

Seventeen persons make up the office staff in the Mansell organization. They have designed churches for nearly all denominations — Baptist, Presbyterian, Reformed, and most of the rest. Currently they're working on plans for a Mennonite church in Lansdale, Pa. But most Mansell churches are Lutheran.

The firm handles other projects, too. It has designed a research laboratory, a library, a dormitory, homes, a printing plant, a garage for an oil-delivery concern, some industrial units, and schools. An example of the latter is the new Primus School in Upper Darby, Pa., uniquely planned for modern needs, and of a pattern which has attracted widespread attention.

"The knowledge we get in these other lines helps to improve our church work," Mr. Mansell says. "And 95 per cent of all our work is for churches."

ONE REASON Norman Mansell is so successful in his business relationships with church people is that he is a genuine churchman himself. In the suburban Philadelphia community of Larchmont where he once lived, he was a member of the church council and got to know the problems of councilmen and church building committees. Plans for the Larchmont church constructed at that time were donated by him. His present home is in Springfield, Pa., where he is an active

Some of Mansell's Designs for Worship . . .

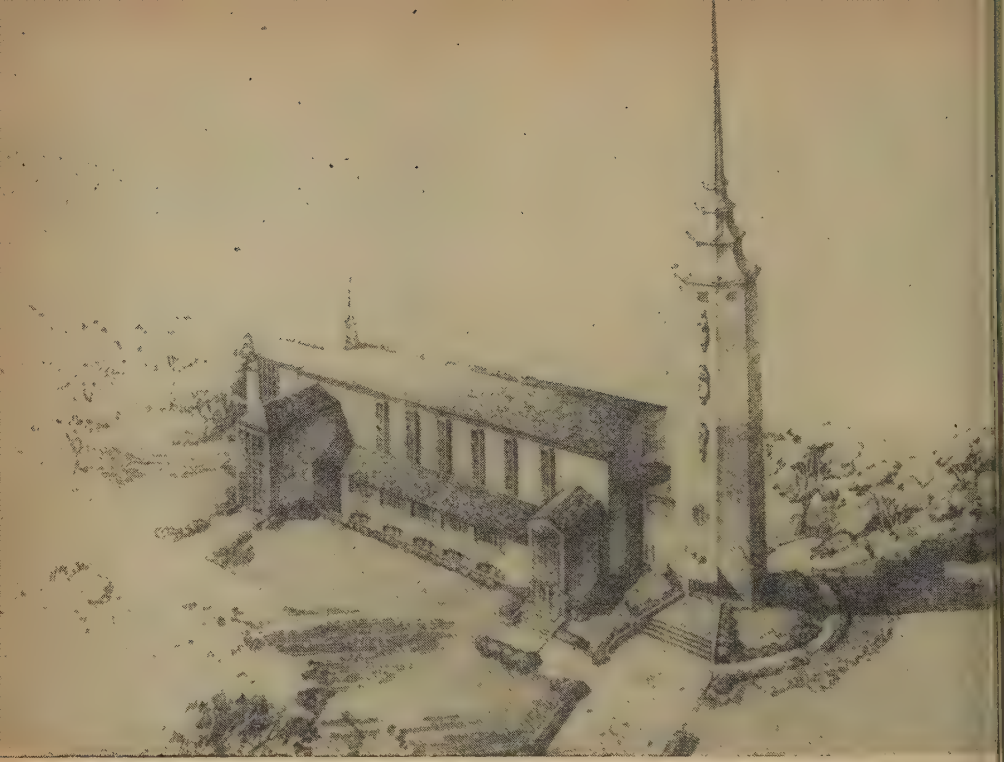
PLAN FOR GRACE CHURCH, POTTSTOWN
Classrooms need space, light, and air

member of St. Matthew's Church.

You'd expect a specialist in church architecture to have very definite ideas on the subject. Mr. Mansell has. His conception of a good church building—or any building—is that it should meet the needs for which it is intended. He has great respect for symbolism, and appreciates beauty in lines of classic grandeur. But he has a practical turn of mind. He likes a building to be contemporary and functional.

"The contemporary type of church building is here to stay," he says. "Eight or ten years ago, one hardly dared suggest it, at least here in the East. But in the past three or four years churchmen began asking if they couldn't get something which would come closer to identifying the church with modern life. So the majority of our work is on contemporary designs, because the churches want it. Modern needs call for it, too, because to do a Christian job of education today we require features which at one time weren't considered essential. We need classrooms, for example (going to church isn't enough in itself), and classrooms

Designs above and below are for series drawn for Board of American Missions



CHAPEL-LIBRARY UNDER CONSTRUCTION AT WITTENBERG COLLEGE, SPRINGFIELD, O.

need space, light and air. They are functional considerations."

MANSELL TELLS PEOPLE that contemporary architecture can't be avoided any longer. To sentimental critics who protest that a church ought to be Gothic in design, or Colonial, or patterned after some other historical style, he says:

"While one can take a historical style and evolve it, it is wrong to sacrifice practical requirements for a pretty picture." And he adds: "After all, the Gothicists and the Colonialists were the modernists of their day."

He likes to give examples of the way in which people who have resisted contemporary form have grown to like it. "Plans we drew up for Calvary Lutheran Church in Baltimore were objected to at first by some members who realized the style wasn't traditional. After the church was built and in use for a time, these objectors saw things differently, and I have since heard that some of them regard it as an exceptionally beautiful church."

Mansell believes that "churches shouldn't be monuments, either to people or tradition." Plans for a church building, he maintains, ought to be slanted toward meeting existing and future needs, solving existing and future problems. As for the appearance—"Such a building is beautiful in its own right."

None of this means that Norman Mansell shuns the classic style. In the final analysis, he gives the churches what they want, and where a church of historic design proposes to add new buildings he almost always advises conforming to it. For certain localities, certain surround-

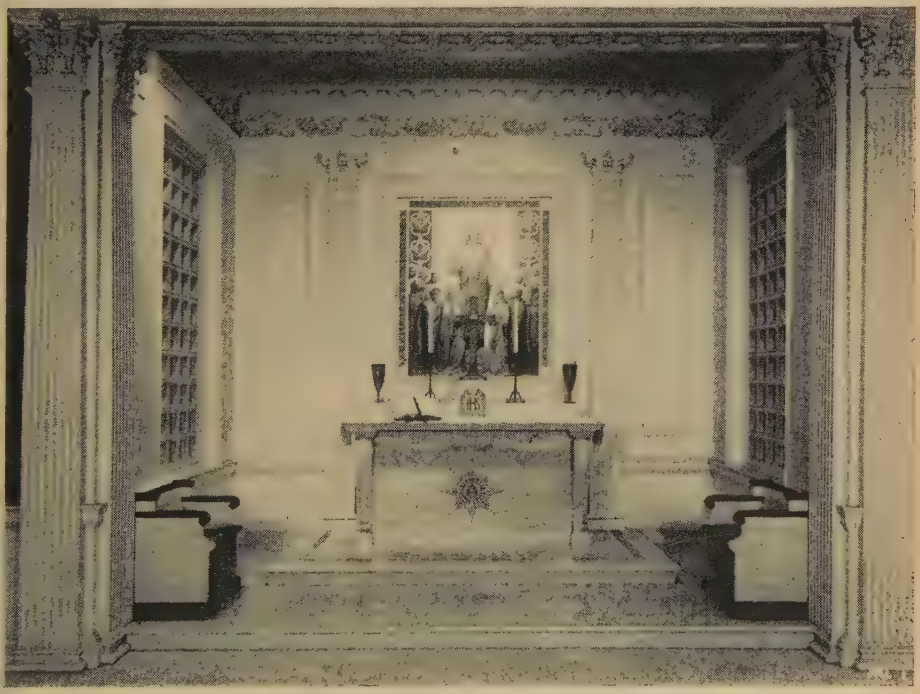
ings, he may favor the traditional. Recently he designed a Gothic church in Lebanon, Pa. In Mayfair (Philadelphia) he prepared a Romanesque design for St. John's Lutheran Church. But the contemporary predominates. Mansell is doing one now for a church at Levittown, Pa.; another for a church at Academy Gardens (Philadelphia); still another for a church at Dayton, Ohio. Meanwhile his firm is making preliminary investigations for a church for St. Paul's parish in Albuquerque, N. M. There, with Pastor Leeland C. Soker and representatives of the congregation, Mansell studied Pueblo and Spanish mission architecture, finally settled on a contemporary design.

Plans the Mansell firm drew for a church in Perkasie, Pa., not long ago won an award from the Church Architectural Guild of America, and are now part of a traveling exhibit sponsored by it.

Often, Mansell takes a basic classic design and "evolves" it—that is, modifies it to achieve certain functional aims, thus effecting a compromise between the traditional and the contemporary. An example of this are the drawings he has made for St. James Church, Philadelphia, with its original Gothic center to which new construction is to be joined.

Mansell believes that when a church decides to build, it should adopt an open-minded attitude as regards specific style, then call in an architect and let him make suggestions in line with the needs. The earlier the architect is called in, the better. If possible, he should be consulted even before the land is bought—though Mansell adds that this does not apply to mission churches, where it is often helpful if mission board officials get on the scene first.

The most important factor in any



Altar in Lutheran Church House, New York

church building project is programming, Mansell thinks. By this he means calculation of future needs.

"In the present market," he says, "most churches look ahead only about ten years. They should take a much longer view. The church-at-large has wasted a lot of money because congregations have not been optimistic enough about the future."

Asked to tell what creation from his drawing-boards he considers his best and of which he is most proud, Mr. Mansell has an apt answer:

"The buildings I've designed are like children. I love them all. The best church I've ever designed is the 'next one.' But the job which, at the moment, I feel to be one of my best accomplishments is the new chapel-library at Wittenberg College, in Springfield, Ohio. Certainly it was one of my most challenging projects. It is designed for construction on sloping ground, with a low-level entrance to a first-floor library, and a higher-level entrance to a chapel directly above. A tall octagonal campanile, with a connecting stairway, will be erected at one end of the building. A number of new ideas are being incorporated, and I know we are going to be very proud of this project."

MANSELL BUILDINGS are in "at least 36 states—maybe more." The firm directs many of its projects by on-the-spot supervision, handles distant ones by "remote control" through associates nearer at hand. Mr. Mansell himself is obliged to travel a great deal. In summer, he spends as much time as he can at a home he built on the Eastern Shore of Maryland, along Chesapeake Bay, where he indulges his principal hobbies of collecting driftwood and making etchings.

He keeps one of his hobbies at his office—a large wood panel on which he has been painting, over a period of years, a map of the Delaware Valley and Eastern shore areas. ("Don't know when I'll get it finished, but anyway if a depression comes along I'll have something to do.")

But T. Norman Mansell doesn't impress you as a man who worries about depressions. His is a friendly, optimistic, buoyant nature. He has a kind of serenity that is born of profound satisfaction in his work.

"You know," he confides, "I used to envy pastors for the worthwhileness of their calling, for the good they are able to do in the world. Gradually, I realized that if I did a good job, I was putting a tool in the hands of the clergy. There is a calling here to do a job of sincere church planning. Most of my staff, I've discovered, feel the same way—that in the work they are doing they are giving something that reaches over and beyond the dollar concern."

THE BEDROCK upon which one can build a superstructure which rises toward the mountain peaks where one can behold the reality which responds and communes with the individual soul, is found in the qualities of the heart: humility, purity and love. They were the crowning attributes of the life of Jesus, and are no different in common mortals than they were in him. The thing that gives them validity and makes them the controlling factors of life, is to see them from God's point of view.

—From *One Fine Hour* by FREDERICK K. STAMM (Harper)

How to Tell Church News

By ROLAND L. WOLSELEY

Tested principles for measuring the importance of a news item or picture are used by editors

IF WE ASK OUR FRIENDS what they think news is, they'll have many different answers. Bill will say it's news that his brother Harold and Harold's wife, Vivian, are coming to visit him for ten days. Joe will insist that the score of the World Series is typical news. One wag might even declare that news is anything that will make a woman say "Oh!"

Charles Dana, famous editor of the New York *Sun,* is credited with saying that when a man bites a dog, that's news. But there should be a better explanation than any of these hazy ones. A good, workable one devised by Dr. Laurence R. Campbell, dean of the School of Journalism at Florida State University, goes this way: "News is the account of a current idea, event, or conflict which interests news consumers and benefits those who present it."

THIS EXPLANATION applies to church as well as secular news. In principle, church news is no different than any other.

Let's analyze this definition more closely. An *account,* of course, is a telling, a narrative, a story. Any news item is such a story, but it is truthful and not invented narrative.

A *current idea,* for example, means a trend. There is a trend toward church unity in the U.S.A. and in some other parts of the world. This movement toward ecumenicity (a good word to avoid in most church news copy, by the way, because people rarely understand it) is taking place in our time. To report evidence of it—to print news of it—is to give an account of that current religious idea. Other current ideas are any theological and philosophical views that have been propounded recently, those of Barth and Niebuhr, say. Either Niebuhr.

An *event* is a happening, an occurrence. This type of news is the most obvious, in church and out. A Sunday service is an event, although a routine one. Dedication of a new church building is a special event and thus much better news from the newspaper viewpoint. A church that buys new property, announcement of the name of a new pastor, a successful church method of alleviating juvenile delinquency, a congregational meeting at which the mortgage is burned —all are events. Generally they involve action.

CONFLICT IS THE ESSENCE of news under American journalistic scheme. Until all evils are removed from this world it will remain so. We therefore should be grateful that the bad is newsworthy. What kind of world would it be if the good were so exceptional it deserved front-page mention?

Conflict may be physical or mental.

Dr. Wolseley is a professor in the School of Journalism at Syracuse University and is author of the book "Interpreting the Church Through Press and Radio."

The biggest journalistic news of 1914-18 was World War I. The biggest of 1939-45 was World War II. War—the conflict of man with man—always is news. An earthquake, tornado, or tidal wave is certain to be reported, for here we have the conflict of man with nature.

If that congregational meeting I mentioned above was the scene of an unseemly row between two parishioners as well as of the burning of the mortgage it would be a more newsworthy story than without the fight.

In the world of religion the news of conflict comes more often when there is ideological disagreement rather than physical battle. Church people, by and large in the U.S.A., at least, are genteel folk who no longer settle their quarrels with fisticuffs. The dispute between those members of the Congregational Church who want to merge with another denomination and those who do not was expressed in a court suit. There was conflict and there was a story. There would be a story if the merger had gone through without a hitch, but it is bigger news when there is trouble.

THE NEXT WORDS from the explanation of what church or any other news is read: *interests news consumers.* All news must do that if people are to continue reading papers. Very few of the readers of these lines look at the Chicago *Daily Drovers Journal.* Why so? Because most of us are not interested in the cattle business enough to want to read regularly a whole publication devoted to it. But we would read about the largest prize bull in the country or about a cow that ambled into a city bank building, scared the wits out of the customers, and attracted a big crowd. When cattle do things of interest to ordinary people we read about them. We read anything that touches our interests and concerns.

The last part of Dr. Campbell's explanation says: *benefits those who present it.* This clause means that the best news is the kind that sells newspapers. It may make newspapers sound very mercenary, but it is the only honest and realistic attitude. Unless newspapers are read they will not be sold. If not sold there will not be, under the American economic system, any advertising. And without ads newspapers cannot exist without a subsidy. And if they get a subsidy they must dance to the tune of the subsidizer. And if he is not honest we have no more free press.

So newspaper owners and editors judge news in part by whether it will not only interest readers but also cause them to pay a nickel or more for the paper, or even to subscribe regularly.

PROFESSORS OF JOURNALISM have discovered certain characteristics that make news accounts appealing to readers. These are timeliness, nearness, size, meaning, and policy.

Church or any other news can be judged by these tests. The more up-to-date it is, to take the first of *timeliness,* the more eagerly it will be read. Who would read a story giving the details about the Bankton Lutheran Church's meeting of last Oct. 6? Who cares, now, except the historians?

The *nearer* the church story is to us the more likely we are to read it. Suppose I report that the Main Street Lutheran Church of Pekin, Pa., burned yesterday. All readers would of course have great sympathy for those concerned. But residents of Minneapolis or Cleveland hardly would read a three-column story about it. But if a church in the home town of a reader of this magazine burned, that reader would be more than sympathetic. He'd be deeply interested in details and expect a full account to appear

DR. WOLSELEY (SEATED) WITH GROUP OF STUDENTS
Certain characteristics make news appealing

n the home town papers, with pictures.

IF THAT FIRE were just a little one in tin can and damaged nothing and no ne was hurt it would not receive a line n the papers. But if it burned the build-ng altogether it would be big news. That's he meaning of *size,* magnitude or prom-nence.

Also, news affecting a prominent per-on is better than news affecting an un-nown or little-known individual. Every-ning President Eisenhower does and says s news. We now hear about several of is brothers who were never mentioned efore.

But the president of Milkweed College, ut in a distant state, is hardly ever noted n the press of the nation. He's just not rominent enough, for the country has undreds of such presidents. They are ews in their local communities, but not ationally, as the nation's president is. Milkweed's president would get into the papers of many cities if he should devise an extraordinarily successful plan to improve undergraduate education, a plan copied by others. Or if he should fire a professor unjustly or himself be found guilty of embezzlement. He'd make news then!

Meaning is less easy to illustrate. If an event has significance that means that human affairs will somehow be changed as a result, or might be changed. President Eisenhower's speech on atomic energy was more than just a presidential address. It was exceedingly important because of its implications and potentialities.

The last test of news is *policy*. By this is meant the attitude, viewpoint, or position of the newspaper on a question or topic. It means that news conforming to the publication's policy is more likely to be printed than news that does not conform. For example, let us say that a

paper is campaigning to clean up the slums. A church body that passes resolutions or takes some specific action in support of that campaign will have no trouble getting the story of its action into that paper's columns, probably a long and detailed story at that. But if there is no such campaign, the pastor could sermonize week after week against slum conditions and committees could resolve until they are blue in the face, and probably only routine space would be given.

And if a church or church body takes action contrary to the paper's position it also is quite likely not to get much space for its views. This is understandable. Papers are edited by humans, with feelings and reactions. Why should an editor publicize exceptionally what he does not believe in or support something he has little space for? Readers behave the same way. How many Republicans read the *Democratic Digest?*

Only the fairest and most sensitively edited papers are able to correct these human impulses to take sides and really present many viewpoints. The best never achieve the ideal but merely approximate it. So we must always reckon with policy.

After we know how to tell church news when we see it we must follow the rules always imparted to church publicity writers, like these: answer the questions *who, what, when, where, why,* and *how* in the first few paragraphs of the news story; always typewrite the story; but in any case get it in on time. What I have tried to describe here is more fundamental than these rules. If these principles of news are understood, the rest will be comparatively easy. Church copy can be beautifully typed, on time, or placed in the hands of the proper editor, but unless it is really news it won't get much space.

IF WE KNOW NEWS when we see it, we will find it all about us in the church. But if we don't know it, we'll be like the reporter sent to cover a wedding. He came back soon and told the city editor he had nothing to write.

"Why not?" the boss asked.

"Because the bridegroom never showed up and there was no wedding," he answered.

ON TRANSLATING THE BIBLE

LUTHER'S TRANSLATION of the Bible has brought countless multitudes to Christ, and it has done more than any other book to shape German idiom. It reached the very highest level of the scholarship of his day, and even surpassed it; at the same time, it was so vivid and clear that the simplest reader could understand it. "You ought not to ask words written in Latin to speak German," he declared. "You should ask mothers in the house, children in the street, and the man in the marketplace; and take from their lips the idiom that they use, and translate accordingly. Then they will understand it, and know that one is speaking to them in German."

—W. J. KOOIMAN, in *By Faith Alone* (Lutterworth Press)

NO WRITER WHO KNOWS and loves his duty intends to force the reader to believe his opinions, but rather intends to ask that they be weighed and considered.

—JOHANN GOTTLIEB FICHTE

A WOMAN'S VOICE—AND CLEAR

By FRANCES SWARBRICK

Two people went to church on Good Friday—and each had great influence for good on the life of the other

AMONG THE PEOPLE who entered the church that Good Friday noon were one who came seeking comfort and one who came to kill time.

Norma had set out for the service alone, as always, and the sense of failure weighed heavily on her. She left Karl eating a sandwich and watching TV, shutting the door on the strident announcer and walking out into the pale green spring that hung like a mist in the trees, sweet with orchard fragrance and musical with bells.

IT WAS A DAY of overcast skies, as if the earth was in mourning, and she too was downcast. It was not just Karl, but the woman hanging up wash oblivious of the bells, and the children quarreling in the alley over a tricycle. A world that didn't hate him anymore, but simply didn't care.

As she stepped over the rainpools in the sidewalk she was troubled because there seemed to be nothing she could do. His presence, if felt at all, demanded to be shared, but how could she declare Him to an oblivious world? She well knew how indifferent it was.

Most of the people she passed on the Square were now hurrying home as the stores closed to enjoy the three-hour break relaxing rather than worshiping the Lord whose agonizing hours on the cross had made this occasion. And the pink cardboard cross in the shoe store window, topped with gay birds and decked with ribbons stretched to this and that pair of "Easter" shoes, showed how the cross had become only a seasonal decoration instead of a holy symbol.

Just off the Square St. Stephen's seemed to rise out of the earth like the dolomite cliff behind it, a small stone chapel with steep-pitched roof and vine-hung tower. As Norma walked up the steps the door was open and from the dark interior the candles gleamed like stars.

INSIDE THERE was always comfort, in the hallowed silence, in the familiar atmosphere of mustiness and burning wax, and above all in contemplation of the life-size figure of Christ that hung pale in the chancel against the black walnut reredos.

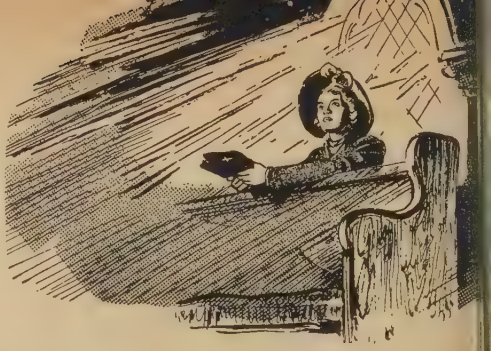
That day the psalm that was read seemed to speak the very cry of the heart. "My God, why hast Thou forsaken? . . . be not Thou far from me, O Lord: O my strength, haste Thee to help me."

She expected comfort, but strangely the words that followed, though seeming to be meant especially for her, were not comforting. They seemed a rebuke, a condemnation, in which she was singled out, because as she read them she knew how untrue they were of her:

"I will declare Thy Name unto my brethren: in the midst of the congregation will I praise Thee."

It was the very thing she knew she had failed in. And a sentence or so later: "My praise shall be of Thee in the great congregation: I will pay my vows before them that fear Him."

The words stung as if they were intended for a personal reproach.



EDWARD L. EASTON, of the Midwest Casualty Co., sat in the pew ahead of Norma, having come to pass the time, since there was nothing else to do in a strange town with the stores closed.

As the organ played he examined the dim interior, the chancel with its statue of Christ, the rose window, and he thought it all beautiful in spite of the disrepair and the smell of age.

This church had an excuse for mold, bearing as he had noticed 1845 on its cornerstone. Over a century old, yet not a line of it false or outdated, he thought as he followed the reach of the narrow windows upward to the scissors trusses. Saints gleaming from the windows flung down patches of colored light on the heads of worshipers and on the worn red aisle carpet.

"Casting down their golden crowns," came the words back from childhood and he remembered himself standing through a long hymn, feeling his mother's gray watered silk skirt for security. "All the saints adore Thee, casting down their golden crowns . . . Cherubim and seraphim falling down before Thee . . .", and he recalled the feeling of lostness, of not belonging, and the fear of hell, for amid the exultant cherubim and saints with their perfect praises he alone had stood with a cold heart not knowing how to adore.

Now he smiled at the recollection. Some troubles at least mended with age.

AS HE LISTENED to the first hymn he sat secure in his agnosticism, except for a slight twinge of wistfulness. He had to admit there was something holy and beautiful in the old hymns. Sometimes he had been almost tempted to believe the church's message for all the beauty it had brought into the world. This hymn was so old and so beautiful one could almost hear the voices of saints and martyrs joining with the living congregation.

Yet of all living congregations this one seemed to be the least so. "Men who come with their wives, and wives who come because it's proper," he thought, noticing the closed mouths and closed books. It was as he had always remembered it, the half-hearted singing, the feeling of lifelessness. That was the thing that had long ago led him to dismiss the church—the fact that the people in it seemed so unimpressed. It was hard to believe in a holy thing when everyone else was unawed.

Zestlessness, coldness, disputes, bickering over bazaar funds—those were his recollections of the church. He had observed too many bored and restless church-goers to think they really believed in the holy presence of God. (Had he ever come across one that did?) Before their dying God here as elsewhere the unamazed shifted their feet and rattled their keys.

THE SERVICE had progressed to the Creed before Easton's mind stopped wandering. To his surprise he heard a woman's voice behind him which said "I believe" as if it really did, not loudly, but clearly, and as if it realized what a gift belief was. That was not like the usual church member, who repeated the Creed like a meaningless formula. As he looked at the three paragraphs in the hymnal he thought how secure church-

oers ought to feel possessing those opious articles of faith when others had ot one to flaunt against the dark.

A psalm followed and Easton found imself still listening to the voice behind. t was loud or affected, of the sort that nade a show of piety, it simply read with nderstanding. "O my God, I cry in the laytime . . . and in the night season, and m not silent . . . In the midst of the congregation will I praise Thee . . ." Heretofore any responsive reading had convinced him that there was nothing much n scripture, because everyone seemed so ored. But now these passages seemed ndeed beautiful.

LATER THERE was a hymn that was new o him, but to the voice the solemn tanzas were familiar. As he listened he orgot to look around to see how many were not singing or half asleep.

Who was the guilty? Who brought
this upon Thee?
Alas, my treason, Jesus, hath un-
done Thee.

A strange thing, that these people should still be lamenting the death of the man killed so long ago, and thinking they had a part in it. Did they really believe that?

Then the minister was praying, facing the drooping figure on the cross: ". . . help us to love Him better for His exceeding love to us, and grant that our sins may be put away, and nailed to the cross, and buried in His grave, that they may be remembered no more against us."

And then the congregation said together, "Worthy is the Lamb that was slain . . . The Lord God Omnipotent reigneth: Alleluia! Alleluia . . ."

AS HE LEFT THE CHURCH the woman who had sat behind him walked out ahead and down the leaf-hung walk, and he glanced after her thinking, "I guess I can't suppose any longer that I've never come across even one believer." He turned back toward the Square a trifle envious of anyone who had something to say alleluias for.

Yet his spirits began to lift, at the feel of the washed air, the sight of the green trees and the clearing sky. There seemed a serenity abroad, a transformation, as if the world had been newly cleansed by the shed blood and the recent rain.

A Little Thing Called Fame

By MAUD IRENE EVANS

The visitor who came back after many centuries found that he was remembered—but not as he had hoped

HE CAME SLOWLY OUT of the dim shadows of the first century into the noisy, unbelievable twentieth. A long, long time he had waited for this chance to escape from that dark prison of oblivion—and now, as the door was opened narrowly to thrust in an unhappy newcomer, Pilate had slipped through. He was here!

The "here" was a broad paved street, shaded by beautiful trees and with handsome buildings on either side. They were not like the structures in Jerusalem or Rome, but he knew they were homes, for

people in strange attire came out of the doors. They seemed all to be going in one direction, so in curiosity Pilate, invisible, joined them.

ALL THE CENTURIES he had spent in the land of oblivion one intense question had embittered his soul. He had met another Roman some hundred years after he had come to that dim place, and, eager for news of the world in which he had played a prominent part, had queried the newcomer: "And what say the people of *me* and my great deeds, my rule over Palestine, my friendship with Caesar, my splendid palace?"

The stranger had mused a moment, then answered, "Yes, I seem to recall your name, but much history has been made since your day, and Caesar is but dry bones in his tomb. The world is not the same one you knew."

Pilate had turned away with fury in his heart. This could not be true! Almost forgotten—he? Why, clear in his mind was that day he had ordered the execution of a man who had even been hailed (Pilate peered around cautiously) as the Jewish Messiah! There *must* be still great fame for such a man as Pontius Pilate! So he had brooded through the centuries until today, when he expected to garner the fame the years had piled up for his name.

HE FOLLOWED the men, women and children—and what odd garments!—down the street. They all had a reverent and yet a joyous look on their faces. Now and then a child would skip along, calling out:

"Mother, aren't you glad it's Easter?" and the answer was quick and bright: "Why, of course, dear, isn't it Resurrection Day?"

Foolishness, decided Pilate. And *who* was resurrected? Could this crowd of well-dressed people be going somewhere to do him, Pilate, honor? He would see.

They came presently to a splendid building with broad windows of colored glass and imposing entrance. "Ah, a temple," decided the Procurator. "I wonder what god is worshiped here?"

INVISIBLE, HE WENT with the others into a lofty, beautiful room crowded with quiet people. Masses of flowers were along the front of the assembly place—tall white spikes of blossoms that filled the air with an unknown fragrance. Pilate admired them. Soft music came from some source; but there was no image of any god he knew. Well, he would wait and see. Perhaps some Roman senator would give an oration on him, the great Judean ruler.

Most of the service was a mystery to Pilate until a white-robed group of singers filed in and broke forth with "Christ the Lord is risen today!"

He turned cold. "Christ the Lord!" That was what his followers had called that man he had crucified so long ago. He had never been happy about that young man; but those riotous Jews had to be placated and so—Calvary. But this multitude of people—was that Jesus the one about whom they sang with such reverent gladness, and centuries later? Pilate was uneasy.

THERE WAS MUCH MUSIC and all about "Christ the Lord." A man read something to the assembly—listen! A tomb in a garden, Roman guards, angels, the tomb empty of that young man it had held so briefly—ah, Pilate knew that story and the commotion following it. He had deemed it forgotten; but here were all these people singing and reading about that very One he had tried to put from his mind. Could there have been a ghastly mistake?

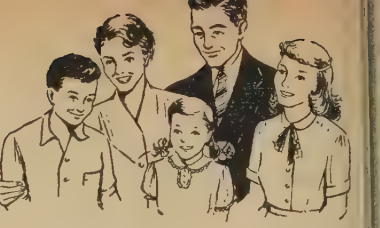
CHRIST BEFORE PILATE

Now the people were standing and reating some words: "I believe in God . . . in Jesus Christ His only Son . . ." eautiful words, but what did they mean? uddenly his ears caught . . . "Suffered nder Pontius Pilate . . ." A moment of iumph! He, Pilate, *was* remembered—ese voices said so. Wait, though, *that* as not fame! Could it be that the only eeting thought of him down through ie ages was that *he* had caused the death f an innocent young man—the one who *ight* have been, as these people so revrently declared, the Son of God?

AS HE DRIFTED AWAY from these happy ngers he muttered to himself: "Ah, Pilate, you *are* famous, your name still spoken by thousands; but only in contempt. No mention of your dignity as ruler, your wealth, your luxury, your power. Only your injustice toward that young man on a faraway spring day!"

Then, a pitiful gray ghost, unseen, shrinking, humbled in the ashes of his lost dream of glory, Pilate went his dreary way back to oblivion. But as he faded away, those words "suffered under Pontius Pilate" burned deep into his soul, burned until faintly a ray of light shone across his dark despair. From far there came heavenly music—*could* it be for him? "Christ the Lord is risen today!"

A MAN'S SUNDAY SELF and his weekday self are like two halves of a round-trip ticket: not good if detached. —LEE H. BRISTOL, JR.



LOST OPPORTUNITY

I WONDER WHETHER the wife ever lived who has never wanted to choke her husband? There is a certain way Dan laughs at me that brings out instincts I never knew I had.

That's the way it was last night. Of course, I was doing a lot of inward sputtering anyhow, when I came from the telephone. "The nerve of some people," I remarked, keeping a firm grip on myself, "is simply unbelievable."

"Talking to Eloise?" he grinned.

"How did you guess? She'd like to have Susie come play at their house tomorrow. She will ask Donna, too. She thinks that playing with her Weesie may be a good influence on the others. Grr!"

THAT'S WHEN Dan laughed. A nasty, jibing sort of laugh—or at least that's the way it sounded to me. "And who was it told Eloise about Susie going to the candy store with Donna instead of coming home for lunch?"

"All right!" I flared. "I did talk too much. But who has the responsibility, day in and day out, for all the thousand and one little decisions that affect the way the children are going to grow up? Who has to take the continual adjustments and frustrations of working with real live human beings who sometimes do what you want and then—just when you're expecting them to do as they've been taught—fly off in an unexpected direction that throws your whole program out of line. I just had to talk to somebody!"

"OK, OK. You had to talk to somebody, so you talked to Eloise. And now she's talking back on the same subject and you don't like it." He was still laughing and I was getting angrier by the minute. "Well, I guess I settled it this time. I told her I thought Susie had just had an off day as we all have, now and then and that I have so much planned for our family during this week of vacation from school, I didn't see how Susie could possibly come over to play."

"Determined as that, were you? I should think it would be a relief to have Susie go. You can be sure their play will be well supervised with General Eloise in command."

"And have any little naughty thing the poor child does noised all over the congregation?"

THAT WAS LAST NIGHT. I went to sleep planning all the things we could do this week. Clean up the yard, sort the toys, dye eggs, practice for the children's service, clean out the kitchen cupboards, make cookies, take Pete to the barber's, wash and set the girls' hair—oh, I could think of a thousand things to do! I went to sleep in the midst of them and the minute I opened my eyes, there they were, just waiting for me to race into action.

Dan came back into the room, freshly shaved and smelling of talcum. "Hi!" he said, "thought you could get an extra forty winks, since you don't have to get the children off to school."

"But I still have a husband to get off to work." I smiled at him, sorry for my anger of last night. He had every right to

ugh. I shouldn't have been so touchy. efore I could bounce out of bed, I was t upon by two small figures in gay pa- mas. Susie grabbed me from one side, ete from the other. In self-defense, I kled my way free. "Last one dressed a blue-nosed baboon!"

KAREN WAS the last one down, but Pete cided that since she didn't know about e race, we shouldn't count that, and sie would just have to be a good sport d admit she was a blue-nosed baboon, which Susie objected strenuously, till an pointed out that, of course, that made a family of baboons, since we were l related. That brought peace, even ough it ruined one of my best devices r making them hurry.

"Now," I remarked brightly, after we d said our morning prayer, "let's make ans for the day. There are such a lot things I'd like to get done this week hile you are all home from school to elp me."

"Why, sure," agreed Karen, hesitating kwardly, "I guess I'll have some time."

"What are we going to do?" Susie anted to be definite.

"Well, I'll be starting out with my cub en." Pete tried to speak modestly but e pride showed through, as befitted a rand new cub. "And a cub follows quila and you and Dad are Aquila round here, so I'll try to help all I can— hen I'm home."

"It's really too nice a day to stay in- oors," I chirped, leading with my ace. How would it be to get the yard all ready r Easter? You know the first Easter as in a garden and we wouldn't want urs to look bedraggled, would we?"

"If we let the breakfast dishes go, I ould help maybe an hour," said Karen. We have junior choir rehearsal this orning, you know."

"And I have to make a safety map of the best way to get from my house to school and to the church," said Pete. "Our den chief is going to show us how."

"Who is your den chief?" Karen wanted to know.

"Frank. I always forget his last name. It's a big one. You know, he's in your class."

DAN HAD BEEN taking no part in the conversation for a few minutes. Now Karen turned to him. "Didn't you say whole families go to the pack meetings, not just the cubs and the parents but the whole family?"

"Sometimes. Thinking of going to the next one?"

"If I'm not too busy. We are really a nice family, even if we are baboons. Now we'd better clear the table if we're to get the old yard raked up. Anybody have anything for the Lenten box?"

"Wait a minute," I protested, "don't change the subject so fast. I didn't mean the raking to be a nasty old chore. I thought you'd all enjoy it."

"We probably would, if we weren't so busy."

"Maybe," put in Dan, "you'd like to do it on my day off? We could—" He broke off, looking embarrassed. "Come to think of it, the scouts are planning a hike."

Suddenly the doorbell began to peal with a most determined sound. All three children flew to answer it.

"Hiya, Susie," piped the voice of Donna Mateo. "My mother said I could come play with you this morning and this afternoon you can come to my house. We can do that way all week, she says."

"Maybe," Dan remarked, "you should have taken Eloise up on her invitation."

"You know," I answered, "it could be you're quite right."

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

Read JOB 38

NOT A LITTLE has been said about the majesty of the King James Version's language. This means, doubtless, that its very verbiage inspires awe.

But is the primary purpose of a Bible to create moods by the nature of its language? Or is the proper purpose of scripture to move a reader or hearer by its truth? To be sure, biblical language ought to be the choicest. Yet when language takes precedence—especially if it gets its effect by obscurity that hides the meaning—we are being moved by words instead of the Word.

Some of us like even poetry to be first of all intelligible and helpful. The *idea* (with its result) is the thing; let *it* arouse our admiration. Then, when the idea is in focus so that it can become effectual, we are pleased to enjoy any verbal color or sound that makes it attractive. That is the way we feel about the Bible.

IN MANY PASSAGES the Revised Standard Version recognizes anew this emphasis on something more important than language. In these the idea, primarily, catches the attention. While the language is fitting, the truth that comes through it takes the spirit soaring highest. The Word takes precedence.

Doubtless this can be seen best in the book of Job. If the teaching of so profound a book can be put briefly: God is good, great, just, and righteous—trust him. The book reaches its apex in such

(King James Version)

Then the Lord answered Job out of the whirlwind, and said,

Who is this that darkeneth counsel by words without knowledge?

Gird up now thy loins like a man: for I will demand of thee, and answer thou me.

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

When the morning stars sang together, and all the sons of God shouted for joy?

(Job 38:1-7)

(Revised Standard Version)

Then the Lord answered Job out of the whirlwind:

"Who is this that darkens counsel by words without knowledge?

Gird up your loins like a man,
I will question you, and you shall declare to me.

"Where were you when I laid the foundation of the earth?
Tell me, if you have understanding.
Who determined its measurements—surely you know!
Or who stretched the line upon it?
On what were its bases sunk,
or who laid its cornerstone,
when the morning stars sang together,
and all the sons of God shouted for joy?"

chapters as 38. There the author means to let God mock Job's lack of humility. So he celebrates God's greatness in breath-taking concepts. Only a few verses can be quoted here. Do read the whole chapter in both versions; then turn to chapter 42 for Job's answer to the Lord.

When you finish the RSV, which are you saying: "What majestic language!" or "What noble truth!" or "What a great God is the one I trust!"

remarital intimacy

QUESTION: What kind of advice may be ven to a disillusioned girl who is begin- ng to think that the good girls remain "old aids," and those who give in to men be- re marriage get husbands?

REPLY: 1) Various studies show that for some time there has been an increasing tendency among young people toward loose sex practices—and among some older ones too. This condition creates difficulty for young people who are eager to maintain Christian standards of conduct. Regrettable as it is, we have to recognize the fact, and deal with it.

2) Despite such practices, many men and women continue to go straight, and will do so in the future. Many women who have insisted on Christian ways of behavior have married fine men.

3) Plenty of girls who surrender their principles are later discarded by the men they tried to please, while these men move on to new adventures. Loose behavior does not assure a girl that she will get a husband of any kind, and it may consign her to one who isn't worth having.

4) The sex impulse is one of the strongest in human nature. It is usually, though not always, stronger in men than in women—at least more readily aroused. Often enough this is brought about by the so-called "heavy petting," to which the girl may have agreed. To assent to this practice is to open the way for almost anything. If this girl has gone along with much physical contact she has helped to create the difficulty.

Couples should plan their dates and courtship with a view to keeping on the safe side, and not leave it to mere chance. That means that they should avoid being alone for lengthy periods unless they are to be busy doing something interesting and worth while. Being alone and idle encourages too much physical contact. A couple should plan to be in the company of others much of the time—unless they are close to marriage, in which case they need time to discuss a variety of matters alone.

5) If a couple are engaged, and are having difficulty in going straight, they will gain some help by advancing the date of marriage and thus shortening the period of tension.

6) This man (or perhaps both persons) ought to talk this problem over with a pastor or some other Christian counselor, and resolve to stand by Christian standards. Everyone should realize that to abandon the Christian ideals is to take a wanton gamble—which may end in tragedy.

7) The couple will find help in reading the following: "Is Chastity Outmoded?" *Luther Life,* October 1952, pages 26-31; *Love at the Threshold,* Frances Strain; *Looking Ahead to Marriage,* Clifford Adams.

Dilatory Dan

QUESTION: No man had better intentions than Dan. He is a wonderful husband and father. If only he were not so given to postponing things. Whether it is repairing a chair, buying a suit, returning a borrowed book, or getting ready for church—the task can always be pushed off a little further.

REPLY: A chronic postponer annoys everyone — especially those who are prompt and eager. It is certain that urging or pressure will not bring the desired results. In fact, no one is going to give up such an old comfortable habit unless he comes to possess an inner desire for change and sees some advantages ahead. But it may be possible tactfully to insinuate the desire into another's mind.

Try the idea of reckless delay yourself and make sure that Dan notices it, and is inconvenienced by it. After it sinks in, suggest pleasantly that you both make a new start, and set a schedule for action. Commend him for every improvement.

—EARL S. RUDISILL

Swedish Masterpiece Appears in New Translation

Agape and Eros. By Anders Nygren. Westminster Press. 764 pages. $7.

Westminster Press is the American publisher of a new one-volume edition of a work which appeared in Swedish more than twenty years ago. The history of this work illustrates something of its importance.

It was written by one of the best known theologians and churchmen in present-day Lutheranism. Part I was first translated into English by a high Anglican, and Part II by a British Methodist. It was published in English in three volumes by an Anglican publishing house. It is now issued in the United States in one volume by a Presbyterian publishing house. Philip Watson, original translator of Part II, has now made a fresh translation of Part I. And it has been translated into a number of other languages in both Occident and Orient.

Agape and Eros is one of the works which have made the school of theology at Lund University, Sweden, one of the most highly regarded in the Protestant world. It continues in steady use in American schools of theology. It is largely responsible for the fact that the distinctive New Testament word for love, *agape,* is as familiar among students as the corresponding English term —and much better understood. Volumes have appeared from the pens of other authors to support or criticize the central idea of this work.

The basic idea of Bishop Nygren's book is that, of several words in Greek—such as *eros* and *agape* which mean "love"—the New Testament consistently uses one, *agape,* to express the distinctively Christian meaning. Love is spoken of in radically different senses. One kind is desiring, possessive—loving that whose quality, utility or worth appeals to one. This idea, to love something for the value it offers, is *eros*—even when the value sought is God.

But *agape* is the kind of love which is seen in Christ: He came "not to be ministered unto, but to give." That is God's kind of love, and that is the way man loves when he has "that mind which was in Christ Jesus." *Eros* is motivated by self-interest; *Agape* "seeketh not her own," but the well-being of others, even of enemies. This distinction was lost in the course of the post-apostolic centuries. Its recovery was one of the prime services rendered by the Reformation.

Part I sets forth the contrasting ideas of love as found in Greek philosophy, on the one hand, and in the New Testament on the other. Part II traces the conflict of the two ideas in the succeeding centuries; the gradual fusion of the two in Augustine and the Middle Ages; and the breakdown of this synthesis when the Renaissance renewed the *eros* motif, and the Reformation recovered the New Testament understanding of *agape.*

Anders Nygren—professor of theology in Lund University for many years, and now bishop of the Lund diocese in the Church of Sweden—is well known in America. He was the first president of the Lutheran World Federation. Other works from his pen, translated into English, are widely used in America.

This work, written originally in beautifully lucid Swedish, is translated into clear and effective English that makes it delightful as well as rewarding reading for laity and clergy alike. CARL C. RASMUSSEN

Gettysburg

Personal Problems

Face Your Life With Confidence. By William E. Hulme. Prentice Hall. 232 pages. $2.75.

This is a happy little book! It has a fresh literary style that invites continuous reading. It boasts a buoyancy of spirit which hums a victory melody. It's rich with immediate problem situations, to which Christocentric solutions are offered. Though written primarily for youth, it's applicable to all ages.

Do you steep yourself in personal coun-

ling techniques? Or do you have a phobia ainst the mighty flood of tomes which are ing issued in the general field of Christian ychology? In either case, this volume is eant for you!

Whereas many books in this field are ab- rbed either in the principle or in the prac- e of counseling, to the exclusion of the her, this manual is a delightful wedlock the two. Further, a large percentage of eatises emphasizes the digging of the prob- m, or the interview technique, or the given tuation solution. This volume treats all ree in excellent balance.

The author possesses the faculty of pre- nting in simple speech the profound prob- m areas in contemporary living. They are assified under six major heads: Founding ur Faith, Getting Along With Yourself, our Family and You, Fitting Into the roup, You and the Other Sex, Reaching e Goals You Want.

These six divisions are subdivided into 51 lustrative situations. Samples are: How an I Feel Close to God? I've Got a Bad abit. Why Do I Tangle With My Folks? m Too Shy to Mix. Why Be Moral? I aven't Any Drive. The top virtue of the ntire work is the fundamentally Christian nswer given in every instance.

The author is chaplain at Wartburg Col- ge, Waverly, Iowa. RICHARD C. KLICK

Allentown, Pa.

xplanation of Doctrine

Do You Want Inward Power? By John Heuss. eabury Press. 172 pages. $2.25.

Prior to becoming rector of historic Trin- y parish in New York City, Dr. Heuss was irector of the Department of Christian ducation in the Protestant Episcopal hurch. This background is reflected in the 4 sermons in this book, for they are pre- ominantly "teaching" sermons.

Each is expressed in plain but vigorous tyle, aimed at the intelligence of the hear- rs in the attempt to express in modern diom the historic doctrines of Christianity. mong the doctrines that Dr. Heuss preaches bout are Revelation, Creation, Atonement, hrist, the Trinity, and the Church. The remaining sermons explore the implications of the Christian faith for people of today who are perplexed about religious questions.

The theology is the conservative Anglican type, the means of grace including seven sacraments and apostolic succession. Dr. Heuss assumes, correctly, that many people in the pews have only vague and indefinite ideas of religion. The major appeal of the sermons is their explanation of doctrines that the common man is apt to assume are unrelated to his life. These sermons are a good example of the present commendable effort of the Episcopalian communion to clarify for modern people the traditional doctrines of the faith. THOMAS B. KLINE

Flushing, N. Y.

Practice of Prayer

The Practice and Power of Prayer. By John Sutherland Bonnell. Westminster Press. 93 pages. $1.50.

This very readable book contains six sermons delivered by the author in Fifth Avenue Presbyterian Church, New York City, and over National Vespers. It is followed by answers to five broad questions concerning prayer submitted to him on the basis of statements made in these sermons.

Dr. Bonnell's purpose is not to reply to the doubts engendered by the scientific spirit, but to emphasize the importance of a practical and experimental approach to prayer, the area in which he feels the difficulties of most people lie. He brings out that "saying one's prayers" is quite different from the vital praying which demands a conviction so powerful that it moves the will and causes the individual to act upon his conclusions. He urges that "prayer is not overcoming God's reluctance, but rather co-operating with his willingness."

Here is a spiritual treatment of prayer, practical rather than theological. Numerous illustrations sustain the reader's interest. A fine but all too brief explanation of the Lord's Prayer is offered. This book is worth reading for the deep conviction with which it urges a nation-wide revival of true prayer.

WILFRIED TAPPERT

Mount Vernon, N. Y.

LETTERS TO THE EDITOR

Stay Out of Politics

SIR:

You are taking undue advantage of your readers when you utilize the pages of this religious magazine to belabor its subscribers with your violent anti-McCarthy opinions. Incidentally, it does not help your case to characterize as "simple-minded" the large number of loyal Americans who support Senator McCarthy. I dare say there are some simple-minded folks on both sides of the argument, as well as those of normal intelligence.

Why not confine yourself to the subject for which you are specifically trained and competent, namely, theology and religion and church affairs generally, the kind of topics readers of THE LUTHERAN have a right to expect from a writer of your qualifications? Leave the political discussions to the politicians and to the newspaper columnists and radio and TV commentators who assail us on all sides. Please don't misuse THE LUTHERAN to inflict your political notions on us and thereby antagonize a large segment of your audience. D. DAVIDSON

New York City

SIR:

You threw up a smoke screen by an emotional attack on Senator McCarthy, tapered off with a few softening strokes of humor, and ended with a brief nod toward Christian attitudes. LORRAINE D. BEHRENS

Sterling, Ill.

SIR:

I was brought up in a religious atmosphere. The one thing that I had pounded into me was that our church preached the way to salvation and kept its nose out of politics. It is certainly disappointing to see you constantly discussing politics in your editorials. We all have our opinions of McCarthy, and while I don't agree with him 100 per cent, he has done a great deal of weeding out Communists in our government. Someone has to do it and he seems to be the only one who runs with the ball. Stick to Christianity and leave politics to the politicians. W. E. OLSEN

Park Ridge, Ill.

SIR:

. . . Our sovereignty has been impaired by making us a virtual vassal of the United Nations, which disrupts our councils and seeks to fly its mongrel flag over our public buildings. Our wealth has been dissipated to support socialism abroad, and to defend alien peoples who are not willing to defend themselves. The lives of our young people were sacrificed in a desperate war in Korea which our purported allies did not help us win on the battlefield, but conspired to make us lose in the mazes of diplomacy and duplicity . . .

A policy of moral ostracism of evil governments will maintain our honor and inspire oppressed peoples everywhere.

Reading, Pa. ELMER O. MANWILLER

SIR:

I do not think the editor of THE LUTHERAN has a right to jeopardize the position of the ULCA by giving out opinions on foreign policy which are considered "left-wing" . . . You have no right to make such assertions in the columns of THE LUTHERAN, a magazine devoted to the propagation of the Gospel . . . Is the popularity of THE LUTHERAN dropping to such an extent that its editor must resort to such means to create interest?

Springfield, Ohio EUGENE BOLLINGER

SIR:

Why do you, the editor, persist in foisting your personal political opinions on readers who rightly expect news and views relating to religion in this mixed-up world, and not a repetition of what many so-called "liberals" and other anti-Communists are dinning into our ears day and night?

Yonkers, N. Y. MRS. E. ERICSSON

SIR:

I especially appreciated the way you have treated McCarthyism. It took no small amount of courage to suggest that admission of Red China into the UN ought to be one of our bargaining tools.

Chicago ROBERT M. HEROLD

PENNSYLVANIA

Sister Anna Melville Works With White Children Now

By CARL W. WEBER

PHILADELPHIA—For 16 years Sister Anna Melville befriended and guided the hundreds of Negro children in a West Philadelphia slum section who came to Haverford Center. Six additional years Sister Anna had worked at the Lutheran Settlement House in the Frankford area of Philadelphia. This month she has a new position. On March 21 she was installed as director of Christian education at St. Paul's Church, Ardmore.

For the inauguration service all three choirs of St. Paul's—senior, junior and youth—were combined, with more than 70 voices. Dr. Earl F. Rahn, executive secretary of the Board of Christian Education, Ministerium of Pennsylvania, conducted the installation. The ceremony marked the first time St. Paul's has acquired a deaconess and the first time it has had a director of Christian education.

At St. Paul's Church, where Pastor Donald G. Doll and his congregation are enthusiastic about possibilities of an expanding ministry in Christian education, Sister Anna will have full-time supervision of the Sunday school, Luther League, weekday and vacation church schools, and a kindergarten to be organized in the fall.

Meanwhile, the Ardmore congregation is proceeding with its plan to provide a chaplain for Lankenau Hospital, at nearby Overbrook. At its annual meeting in January it decided to contribute—at least initially—to the salary of a chaplain. The hospital recently moved from its downtown location in Philadelphia to a new $10,500,000 building in a suburban area.

LANKENAU HOSPITAL nurses and deaconesses will be provided with transportation to services at St. John's Church, Overbrook, every Sunday, if present plans of the congregation materialize. St. John's has expanded its weekday Bible school to include a new department for fourth- and fifth-grade children. Classes are held each Wednesday.

THE REV. CLIFFORD E. HAYS, pastor of St. John's for the past 25 years, will retire on May 1. Other pastoral changes within the Ministerium: the Rev. Albert Schneck has resigned at St. Peter's Church, Tacony . . . the Rev. John R. Taylor, former army chaplain, has been elected pastor of St. Peter's Church, Bethlehem.

SEMINARIANS to be graduated in May include John Parkinson, a native of British Guiana, who has been called to succeed the Rev. Allen Youngblood as pastor of Anunciation Church, the Ministerium's first Negro congregation in Philadelphia, and Paul H. Feil, who has been given a Board of Foreign Missions assignment to Japan.

DR. PETER P. HAGAN, president of the Men of Mt. Airy, recently turned over to the treasurer of the seminary a check for $3,000, representing the third payment by the organization on its pledge of $28,500 toward the cost of renovating the Hoh Memorial Wing of the library. $20,000 has been paid to date.

Sister Anna Melville at Haverford Center

PENNSYLVANIA . . .

Two LUTHERAN clergymen have been named Protestant chaplains of the Veterans Administration Hospital and of the Eastern State Penitentiary at Graterford. The Rev. Lewis F. Foltz, former pastor of Collingdale Church, has taken the hospital chaplaincy. The Rev. Thomas Atkinson, of Ambler, assistant chaplain for several years at the penitentiary, has been named to the full-time post succeeding the late Dr. Linn Bowman, a Methodist, who was chaplain for 32 years.

GOOD SHEPHERD CHURCH, Southampton, "has grown more in 1953 than in any previous year," reports Pastor Fred E. Ringham, Jr. Benevolence was paid 185 per cent, and the Lutheran World Action goal exceeded. A new parsonage was dedicated Jan. 25, and $8,000 has been accumulated in a fund for construction of a church to be begun in the early autumn. The present church building will be incorporated as part of the new structure, which will contain separate Sunday school rooms, a social hall, and an office for Pastor Ringham.

CHRIST CHURCH, Upper Darby, will be host to the Philadelphia Conference Brotherhood's spring rally April 29. Merwyn Fuss, ULCA Brotherhood president, will speak.

SERVICES were resumed in St. Paul's Church, Glenside, on Feb. 28. Almost completely rebuilt, the newly enlarged and renovated building will seat about 400. It contains offices for the pastor, church secretary, rooms for the Altar Guild, nursery, choir robing rooms, and several large Sunday school rooms.

A new pipe organ was installed. The cost of the construction was $170,000. For 14 months services were held in the War Memorial Building by the Rev. Alvin H. Butz, pastor of St. Paul's. Due to rapid expansion of the congregation which now numbers 1,100 baptized, 775 confirmed and 665 communicant members, it was necessary to rebuild the building which served the congregation for fifty years in this constantly growing section.

Trinity Church in Lancaster Will Enter Central Pa. Synod

By ERNEST J. HOH

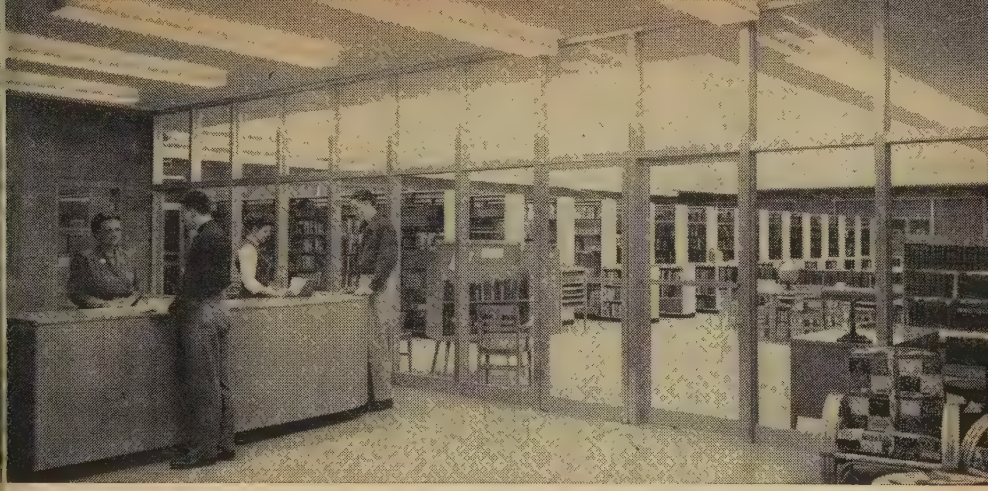
LANCASTER: The only Lancaster county congregation retaining membership in the Ministerium of Pennsylvania when synodical realignment took place last year, Trinity Church in Lancaster, has voted unanimously to request transfer to the Central Pennsylvania Synod.

Trinity Church is one of the oldest Lutheran congregations in America. It was founded in 1730 and was one of the 10 congregations uniting to form the Ministerium in 1748. Its colonial building is a notable landmark in downtown Lancaster.

PASTOR WALLACE E. FISHER of Trinity Church, Lancaster, received the George Washington medal from the Freedoms Foundation at a recent Valley Forge ceremony. The award was given for three sermons, entitled "Christianity and Communism Confront Each Other," which had been preached in Trinity in late 1953.

"Christian faith and Communist faith cannot exist side by side in the same world unless one or the other modifies its basic convictions," said Pastor Fisher in one of these sermons. "Clearly, therefore, it is your Christian obligation and mine to outthink, outdare, outlove, and outdie, if need be, the devotees of this godless faith . . . We cannot choose some neutral harbor and ride

Trinity's pastor, Wallace Fisher, got award for sermons



A HOME FOR 50,000 BOOKS is to be dedicated April 25 at Midland College, Fremont, Nebraska *(see cover picture)*. The library cost $182,966 for construction and furnishings, financed largely by CHEY contributions from seven United Lutheran Church synods

out the desperate storms of our era, and still be Christian."

The Foundation awards are given to recognize outstanding work for freedom in the fields of letters, community service, and public accomplishment.

During Lent Pastor Fisher has conducted noonday services each Friday for office workers in Lancaster. He was also the "Religion and Life" program week speaker at Millersville State Teachers College and at Susquehanna University. He was a preacher at civic Lenten services at Syracuse, N. Y., and Cincinnati. In May he will be the missioner for the U.S. Air Force at Langley Field, Virginia.

TRINITY CHURCH, Lancaster, has called a senior at Gettysburg Seminary, ROLLIN RAY EVELAN, as assistant to Pastor Wallace Fisher. He will begin his ministry in June. Cornerstone of a new educational building at Trinity was laid on Jan. 10.

Zion Church, Landisville, completed a drive for pledges and received more than $46,000 to be paid in three years, with $13,365 received in cash. With only 181 members, this is a real achievement for the church led by its pastor, Ernest P. Leer. Construction of a parish school building to cost over $50,000 will begin in 1954.

Lent Observed Intensively

By LUTHER E. FACKLER

PITTSBURGH—Perhaps the most intensive Lenten program of the synod is being observed by the pastor and congregation of Calvary Church, Arnold. Pastor Harry Vensel has arranged a program of daily devotions at nine o'clock each morning which includes a sermon meditation and a period of organ music providing a setting for private prayer. On Sunday mornings the Sacrament of the Altar is celebrated at 8:30.

The church school hour and the chief service follow. Vespers are conducted every Sunday evening with a colored filmstrip from *I Beheld His Glory*. Midweek Lenten services are held with a sermon by the pastor. This service is followed by an adult catechetical class. At none of these special services is an offering received. The congregation is encouraged to use faithfully its Lenten self-denial envelopes

BACK NEAR the turn of the century Calvary Church, Wilkinsburg, came into existence without home mission fund aid. Since that time this congregation has directly and indirectly mothered three mission congregations. It was instrumental in organizing Advent Church in 1929. In a fast-growing

PENNSYLVANIA . . .

area Zion, Penn Hills, was organized in 1947. The community is still growing. In turn, this mission congregation encouraged organization of a third congregation, Apostles' Church, on March 6, with 83 charter members.

TWO HUNDRED Lutheran college students will open the season at Camp Lutherlyn the weekend after Easter. From that date until November every week is scheduled for activity. Plans are being laid to build a large educational building that will have a library and eight classrooms.

After 100 years of service under the name of the Orphans' Home and Farm School at Zelienople, this name will be changed to "The Zelienople Lutheran Home for Children." Recently the board of directors set up a "Home Services" program and has called Mr. Bruce Wilds to serve as director.

THE ANNUAL Thiel Summer Assembly will begin this year on July 11. Courses will include, "Choosing a Life Mate," taught by Mrs. Helene Sammul; a representative of the Parish Education Board will teach a course on "Working With Children"; Dr. Parker B. Wagnild of Gettysburg College music department will teach "Music for Youth." Religious drama, a new course, will be taught by V. Spencer Goodreds. The banquet speaker will be Prof. George Hoffman, head of the Johnstown Center of the University of Pittsburgh.

IN EARLY MAY, all choirs of the synod are encouraged to attend a Church Choir Conference at Thiel College. Mr. Marlowe Johnson, director of music at Thiel, is the chairman of the conference which will consider the rendition of The Service and various anthems.

Another co-operative program has been added to the Thiel College curriculum. For the girl who desires nursing as a career, three years at Thiel will permit her to enter the School of Nursing at the University of Pittsburgh. Upon the completion of this first year at Pitt she will be awarded a B.A. degree from Thiel. Subsequently, she may complete her nursing requirements.

Old People's Home Planned

By PAUL LEVI FOULK

YORK: A fund-raising campaign for an old people's home is being planned here by the York Lutheran Welfare Service. A house which may be purchased for this use is under consideration, according to Dr. Ralph C. Robinson, Spring Grove, president. Sister Charlotte Weissgerber continues as the agency's executive secretary.

Bequests: St. James', Gettysburg, Dr. Ralph R. Gresh pastor, $500 from the estate of Miss Laura Spangler . . . Zion, York, the Rev. George E. Wilt pastor, $11,000 from the estate of Isabella L. Loucks . . . and from the estate of Charles L. Eicholtz, New Oxford, the Rev. George E. Sheffer pastor—$2,000 each to the following: First Church, Tressler Home for Children, Gettysburg Theological Seminary, and $1,800 each to St. Paul's Church, New Chester, and the Board of Foreign Missions of the ULCA.

A memorial fund honoring Dr. George A. Myers has been established by Christ

STUDENT COUNSELORS. A three-day "Christian Vocations Conference" was held at Pennsylvania State University's Lutheran Student Center in March. Leaders included Dr. Mildred Winston, Rev. Vernon Stremke *(at ends of table)* of ULC Board of Education

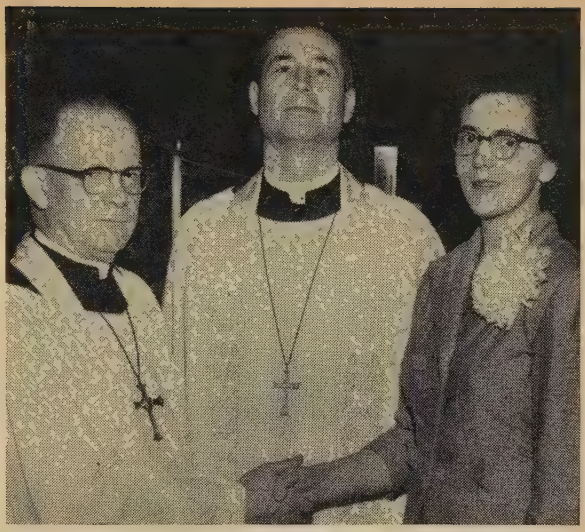
Church, Dallastown, by investing $2,900 from his estate on behalf of the church.

Hundreds of Gettysburg College and Seminary graduates and students regret the passing of Charles L. Eicholtz of New Oxford where he was a member of the First Church. He was best known as "the typewriter man" . . . St. Paul's Church, York, Dr. Chester S. Simonton pastor, observed March 3 as American Mission Day, and gave the offering to the new mission church in Albuquerque, N. M., where Dr. Simonton's son is pastor . . . The Rev. Paul L. Reaser, York, pastor of Union Church, has been named by Pennsylvania Secretary of Welfare Alvan D. Reynolds as a member of an advisory committee which will frame standards for homes for the aged in Pennsylvania.

During March services were held at Rossville dedicating improvements at St. Michael's Church . . . Some $12,000 was spent by Chestnut Grove Church of the York Springs charge (the Rev. Norman L. Bortner, pastor) in church reconstruction. A service marking completion of this work was held in March with a former pastor, the Rev. Lester M. Utz, bringing the message, along with Judge W. C. Sheely of Gettysburg.

Luther Leaguers will meet for a banquet in Christ Church, Dallastown, April 20. The Intermediates will meet May 4 for a rally in St. Paul's, Spring Grove.

Youth Center, a building costing more than $100,000, has been added to the Sunday school of St. Matthew's Church, Hanover, Dr. Harry H. Beidleman pastor. It was dedicated March 21 with the Rev. George E. Whetstone, assistant to the president of the Central Pennsylvania Synod, and Prof. Reginald W. Deitz, Gettysburg Seminary, as speakers. It provides recreation room, boy and girl scout rooms, beginners, nursery, Bible class, and young people's rooms.



ANOTHER MISSIONARY. Ellen Yenny was commissioned in midwinter by Dr. Harmon McGuire and Pastor Cranston R. Gesell at Vandalia, Ill., and sailed for Liberia Feb. 20

NEW YORK

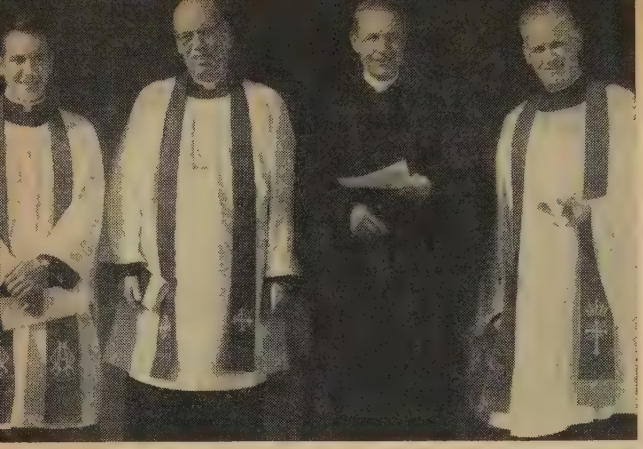
New Yorkers Gave $141,000 For Welfare Agencies

By OLIVER W. POWERS

New York: Joint appeals by three groups of Lutheran welfare agencies in the New York metropolitan area brought in over $141,000 from churches last year, the Lutheran Welfare Council reported at its annual meeting recently. The meeting was in connection with the annual Metropolitan Welfare Conference, sponsored by the council.

Keynote speaker was Dr. Carl F. Reus of Columbus, Ohio, executive secretary of the Board for Christian Social Action of the American Lutheran Church. He asserted that, although many services are offered by non-church agencies, the church must have its own agencies "to demonstrate our faith and concern for people."

Another feature of the conference was a workshop for agency executives and pastors on photo journalism, editing of periodicals,



FROM COAST TO COAST

ACTION, ENTHUSIASM, and results were evident in Lutheran churches everywhere in America this year.

. . . IN CALIFORNIA

HOLY TRINITY CHURCH in Inglewood dedicated a parish hall-education building which cost $95,000. Among those sharing in dedication were Pastor J. Benner Weaver of Inglewood, Pacific Southwest Synod President James P. Beasom and President-elect Carl Tambert, Pacific Seminary President Charles Foelsch. This new building provides educational and recreational quarters.

SANTA MONICA Lutherans laid cornerstone for million-dollar addition to hospital to bring capacity to 270 beds. Lutheran Hospital Association of Southern California also manages hospitals in Los Angeles and San Diego. General manager of the society is Ritz E. Heerman, who is now also president of the American Hospital Association. The California hospital work is inter-Lutheran.

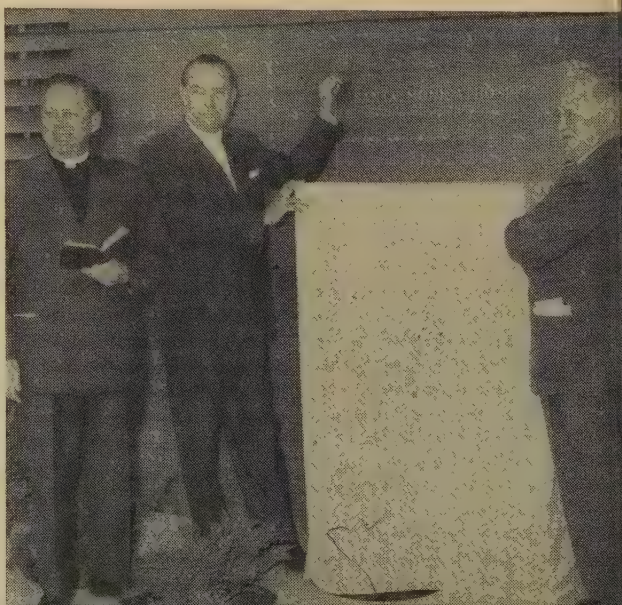
NEW YORK . . .

and press relations. Leaders were: Lawrence C. Floyd of Religious News Service, James A. Ryberg of the National Lutheran Council and Charles C. Hushaw, director of press relations for the ULCA.

THE METROPOLITAN Lutheran Youth Council held its annual unity rally at Holy Trinity Church, Manhattan, Feb. 28. American Lutheran, Missouri Synod, and United Lutheran youth groups were represented. Pastor Frederick W. Feinsinger of Our Saviour's Church (MoS) spoke on the "Missouri Synod and Lutheran Unity."

Pastor Feinsinger said the Missouri Synod moves slowly in matters of Lutheran unity in order to preserve unity within its own group and also within the Synodical Conference. He asserted that all churches should do more about the large number of unchurched, and said the Missouri Synod might be more friendly toward Lutheran unity if National Lutheran Council churches would cease unionistic relationships with other bodies.

DR. CLARENCE C. STOUGHTON, president of Wittenberg College, spoke in New York about "Lutheran Unity—What Kind?" at the spring meeting of the Lutheran Society. He said we already have Lutheran unity in that we do many things together



. . . IN FLORIDA THERE WERE 206 on the roll as St. James congregation was organized in Jacksonville.

. . . IN NEW YORK

CORNERSTONE was laid for parish school building by St. Mark's Church in Middleburg. Rev. Francis K. Wagschal is pastor.

in the National Lutheran Council and that the Missouri Synod co-operated to the fullest degree in producing *Martin Luther*. Dr. Stoughton's argument was that the more we work together the closer we draw together.

JACKIE ROBINSON, popular Brooklyn Dodger, has accepted appointment to the Advisory Committee of the Protestant program at Brooklyn's Children's Court. This project is under the direction of the Protestant Council of the city . . . Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, spoke on "The Voice of the Churches in World Affairs" at the Episcopal Church of the Incarnation on March 16.

HARTWICK COLLEGE. A rural life institute at Hartwick in Oneonta, New York, is planned for autumn, in co-operation with the Otsego County council of churches. Home life on the farm will be the major subject on the program. There were 350 full-time students at Hartwick when second-term registration ended.

THE MANHATTAN West Side Ministers Association held one of its Lenten services at Holy Trinity Church on March 31 with Dr. Robert D. Hershey, pastor of the host church, preaching. Dr. Paul E. Scherer, former pastor of the church and now professor of homiletics at Union Theological Seminary, spoke on the Book of Job. He is writing the section on the Book of Job in the new *Interpreter's Bible*.

JACOB WAGNER, prominent citizen of Rockville Center, Long Island, and an active churchman all his life, died recently on his 74th birthday. He served for some years as treasurer of the old New York Ministerium, was a member of the board of trustees of Wagner College and Philadelphia Seminary, and was a delegate to a dozen ULCA conventions. For 17 years he was president or the Rockville Center Board of Education.

Kindergarten to Be Opened By Long Island Congregation

By RICHARD H. WEISKOTTEN

NEW YORK: A Christian day school for children of kindergarten age is planned by Epiphany congregation at Hempstead, Long Island. The congregation has the full-time service of a deaconess, Sister Esther M. Brose, who will direct the school which is to open in September.

Sunday school attendance at Epiphany Church is now about 400 weekly. Church

PACIFIC SEMINARY brought to its campus 23 high school students who have the idea of studying for the ministry. They sat in on lectures, attended chapel, visited library (*see photo*) during two-day session, Feb. 21, 22. Prof. Harry J. Mumm was chairman

NEW YORK . . .

attendance, too, Pastor Herbert Gibney reports, has increased 20 per cent.

ALTHOUGH FACED with the problem of a changing community, Resurrection Church, St. Albans, undertook construction of a church house, and on Feb. 28 dedicated the completed building. The Rev. Robert Weiskotten, president of synod's Board of Education, preached the sermon. Included in the new building are classrooms, fellowship hall, office space, custodian's apartment, and church study for Pastor Joseph Flotten.

MR. ERICH WALDEK, upon graduation from seminary in June, will serve as board missionary to develop a congregation in Elmont.

ON MARCH 14, St. Paul's Church, Valley Stream (the Rev. Otto Becker, pastor), rededicated its enlarged and modernized church building to which has also been added additional space for the Sunday school. Synod President Frederick Knubel preached the sermon and performed the act of rededication.

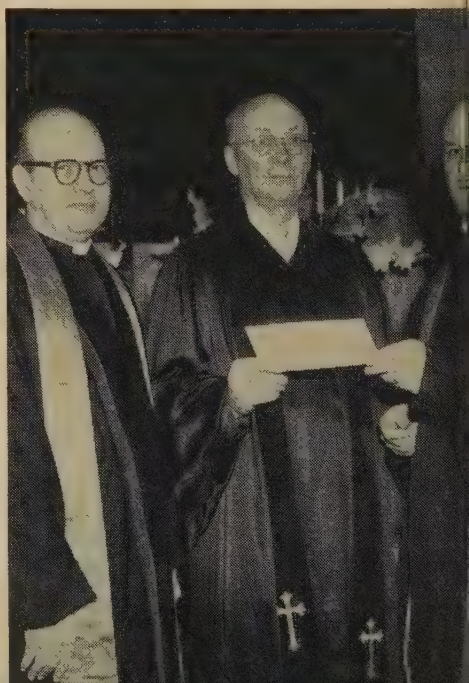
CARDINAL ERROR

Dr. Benjamin Fine, educational editor of The New York *Times*, reports the following from a paper turned in by a high school student in the New York State Regents examinations:

"QUESTION—Name a book, with its author, that you have read outside of school. What was the book about and what was the most interesting thing in the book?"

"ANSWER—The most interesting book I read was the Bible. It was about the life of our Lord. It was written by Cardinal Spellman."

TOLEDO'S mission-minded Augsburg Church was not content to celebrate its 40th anniversary by spending all its money on itself. Of $50,000 fund collected, a $5,000 check was presented to Board of American Missions Secretary Richard H. Gerberding by Augsburg's pastor, Dr. W. Carl Satre, and associate pastor, Dr. Robert Kinsey. Augsburg congregation now numbers more than 1,900 confirmed members. Its parish education program is particularly well organized and promoted.



SOUTH CAROLINA

Church Burned Down, So St. Paul's Moves to Parsonage

By WYNNE C. BOLIEK

COLUMBIA—Members of St. Paul's Church, Gilbert, took unusual satisfaction in the dedication of their new parish house, Feb. 28. They knew that not only were they supplying a needed residence for Pastor Hubert Dunlap and his family, but were also providing themselves with a place of worship which will tide them over an emergency.

The emergency arose some months ago when fire destroyed the church building. Plans are underway now for erecting a new church, but until one is constructed the parish house will do double duty.

SOUTH CAROLINA in general—and Columbia in particular—benefited from the Atlantic Central Regional Lutheran Welfare Conference, Feb. 25 and 26. Forty agencies, from as far north as Massachusetts, as far west as Michigan, met at the invitation of the Lutheran Social Missions Society of Columbia. Among those taking part were President Karl W. Kinard, and Secretary Carl B. Caughman of the South Carolina Synod, Dr. Frank L. Geiger, the Rev. George E. Meetze, Dr. Carl A. Honeycutt, and James Wessinger of Columbia.

GROUND-BREAKING for a parish building was held at Pisgah Church, Lexington. Pastor Vernon Frick, the Rev. J. V. Addy of Graniteville (president of Western Conference), and Dr. Karl W. Kinard (president of the synod) had part in the service.

Senior students from the Southern Seminary who have accepted calls within the synod include: Armand Shealy, to St. Timothy, Camden; Henry Brandt, to Trinity-Good Hope Parish, Saluda; Lavaughn Keisler, to St. Mark's, Sullivans Island (near Charleston); Eugene L. Epting, to St. Paul's, Mt. Pleasant (near Charleston); Clyde Bedenbaugh, missionary of the Board of American Missions, to be placed in the Remount area, North Charleston; Charles Dawkins, missionary to Japan.

DR. F. WILLIAM BRANDT, pastor of St. Paul's Church, Columbia, will be the speaker for the Easter sunrise service sponsored by the city parks and recreation department.

THE REV. MULLER WINGARD of Greenwood, pastor of Immanuel Church for 30 years, will retire May 1 due to poor health. . . . THE REV. TALLY ALKSNIS was installed as pastor of the Pelion parish, Pelion . . . Dr. H. S. Petrea was installed as pastor of the Corinth-St. Mark's churches, Prosperity, on March 7 . . . Dr. Wynne C. Boliek was installed as pastor of Trinity Church, Greenville, March 14.

THE REV. CLARENCE H. STUCKE has re-

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SOUTH CAROLINA . . .
signed at Faith Church, Batesburg, effective April 19, to become a missionary of the Board of American Missions. He has been assigned to the Cayce area, near Columbia.

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TEXAS

Texans Succeed in Buying Camp Site Near LaGrange

By JAMES F. VORKOPER

HOUSTON—A deal with the Phillips Oil Company for purchase of a 25-acre property eight miles north of LaGrange was completed by the Texas Synod in March. The synod wants the land for a summer camp. Its bid was $13,000—a modest offer for property some estimate to be worth $75,000.

Synodical approval of the purchase was secured by a vote taken by mail from pastors and lay delegates of the congregations. The vote was 43 in favor, two opposed.

Plans for development of the newly acquired property will be pushed rapidly, but not in time for use of the camp this summer. Texans will again conduct a synodical camp at Texas Lutheran College (ALC), at Seguin, July 18-24.

ORGANIZATION of the five new Texas Synod congregations went through on schedule Feb. 14 to March 28. This month progress in organizing another congregation was made when the Rev. Myron K. Blackman of San Antonio arrived to serve as developer of the South Main Street in Houston. A retired pastor, Dr. J. C. Leonard, has been working in this field. Grace Church of Houston is sponsor of the new mission.

PRINCE OF PEACE CHURCH, South Houston, now has a sizable piece of property, a new house chapel which was used for the first time on March 28 after much volunteer labor was put into reconditioning the building by members of Redeemer Church which is sponsoring this mission. A mission developer has been called. Pastor George Housewright of Redeemer Church has been conducting the first services in the mission.

A NEW MISSION has been started in Austin. The Rev. Richard Schneider, student at the University of Texas, conducted the first service in March with 56 present.

UNITED DR. MARTIN LUTHER CHURCH, Shiner, held its last service in its 65-year-old church on March 21, and in the after-

noon laid the cornerstone of a $165,000 edifice now being erected. The congregation will worship in the high school auditorium temporarily. The old church and parish hall are being razed and used in the construction of the new building. The Rev. Edwin Oehlke and the Rev. J. M. Schedler of Victoria participated in the cornerstone service.

First Church, Austin, reports that 1953 was its banner year. New highs were reported in membership—with 116 added to the roll—and income which totaled approximately $50,000. On Feb. 28 a woman of the congregation, Mrs. H. F. Metzger, was honored for her long years of sacrificial service in the church. She has served as financial secretary for many years, helping with teaching, choir, and wherever she could.

A Bible study course for all National Lutheran Council churches in Austin will be conducted by the Rev. Carl Hacker, Lutheran Bible Chair Instructor at the University of Texas. The class will meet weekly from April 26 until May 24.

Dedication of the new parsonage in Weesatche was announced by Pastor James Vorkoper for May 2.

Mrs. Hugh Leiper, chairman of the synodical parish education committee, has summoned church school leaders and teachers to a parish education conference at Trinity Church, Victoria, on April 24, 25. This is the first of its kind in the Texas Synod. The Rev. J. William Wahl of the ULC Parish Education Board will be the leader.

Faith Church, San Antonio, will entertain the synodical Brotherhood May 1, 2. Mr. Edward Sagabiel (new president of Texas Lutheran College), the Rev. George Housewright of Houston, A. H. Karcher, Jr. (ALC Brotherhood District president) are on the program.

Each Sunday the Rev. J. M. Schedler conducts four services, occasionally more. He serves Emmanuel Church, Inez, besides Trinity, Victoria. Inez is 14 miles from Victoria.

The annual Audio-Visual Workshop is being held in Southwestern University, Georgetown, on April 26-30 under the sponsorship of the university, the Fair Founda-

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TEXAS . . .

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ONTARIO

Church Completed in Ottawa

By NORMAN BERNER

KITCHENER: United Lutherans in Ottawa (and in the whole Dominion) now have a church building in the nation's capital of which they are proud. On March 28 the $250,000 St. Peter's Church was dedicated. Built of Nepean sandstone in Gothic style, it stands in a prominent location not far from the Parliament buildings. (The old building stood for forty years on an out-of-the-way street.)

Dedication sermon was preached by Dr. R. H. Gerberding, Board of American Missions secretary. Dr. F. Eppling Reinartz, ULCA secretary, preached at the afternoon service. Among those present was the Hon. Vincent Massey, governor general of Canada, who read the Scripture lesson. Others taking part in the ceremonies were Canada Synod President A. G. Jacobi, and former Pastors A. W. Lotz and L. H. Schaus.

1953 WAS ANOTHER YEAR of slow but consistent gains for the Canada Synod, according to figures of Statistician O. T. C. Stockmann. Baptized membership increased about 5 per cent to 48,260 . . . confirmed about 4 per cent to 33,923. The 119 congregations spent over a million dollars for current and unusual expenses and gave $281,531 in benevolences. Average giving per confirmed member for all purposes: $40.

Executive Director W. A. Mehlenbacher of the Canadian Lutheran Council is working on an all-Canadian Lutheran directory. It is expected to show there are over 1,000 Lutheran congregations in the Dominion.

SHORTAGE OF PASTORS in the Canada Synod is being slowly eased. The Rev. Franklin L. Jensen has taken charge of St. Mark's, Kitchener. Installation address was given by Dr. Ralph Loew, Buffalo, who brought with him to the service 60 members of Holy Trinity Church, where Pastor Jensen had been associate pastor for six years.

Three pastors from the Western Canada Synod have come "east" in recent months: the Rev. G. Becker to the St. Jacobs parish,

the Rev. E. Buehler to the Ladysmith charge, and the Rev. J. C. Clausen-Mohr to Massey. The Rev. C. R. Cronmiller has moved from St. Matthew's, Welland, to neighboring First, Port Colborne.

Three graduates of Waterloo Seminary have accepted the following calls: Godfrey Oelsner to Raglan-Maynooth, Norman Lange to Rankin, Eric Schultz to Ellice Twp.

CANADA'S LARGEST Lutheran congregation, St. Matthew's, Kitchener, celebrated its 50th anniversary in February. The Rev. C. R. Cronmiller was guest preacher when the church's "Golden Hours" broadcast began its twenty-fifth year on the air. Said Dr. John Schmieder, pastor since 1918: "We know of no other program, religious or otherwise, which has a record of equal continuity: same time, same station, same voice, week after week for 24 years without fail."

CHRIST CHURCH (Latvian) came into being in Hamilton on March 21. Its 411 baptized members had previously been members of St. Paul's. The Rev. Arthur Voitkus, formerly associate to Pastor F. C. Mueller, is pastor of the new congregation.

Mr. John Waldhauser has accepted the position of director of immigrant services in Montreal. The work is being financed by a special grant of the ULCA Board of Social Missions. Other offices are expected to open in Toronto, Hamilton, Windsor.

Zion Church, Pembroke (John Zimmerman, pastor), dedicated its new parish hall on March 28. Speaker: President A. G. Jacobi. On the same day Faith Lutheran, Geraldton (Robert Rock, pastor), dedicated its mission church. Speaker: the Rev. Alvin Schweitzer.

PROMPT ANSWER TO PRAYER

Prayers for rain were answered in drought-stricken New Mexico last month.

On March 19 Roman Catholic Archbishop Edwin V. Byrne of Santa Fe published the following official order in The New Mexico *Register:* "Owing to the prolonged drought, prayers for rain are herewith ordered." Showers began to fall generally throughout the state Sunday night and continued through Tuesday. All but four of the state's score of weather stations reported some rain by 6 P.M. Monday.

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—*Saturday Review*

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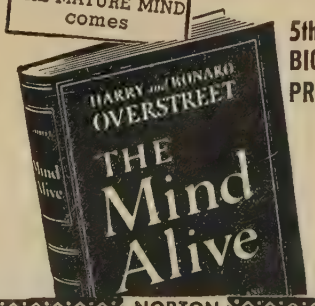

5th BIG PRINTING

NORTON

—Synod Convention Calendar—

APRIL

26-29—MIDWEST, Messiah Church, Grand Island, Nebraska

27-28—KENTUCKY-TENNESSEE, Trinity Church, Bellevue, Kentucky

27-29—GEORGIA-ALABAMA, Resurrection Church, Augusta, Georgia

27-30—VIRGINIA, St. Mark's, Roanoke

MAY

3- 6—KANSAS, St. John's Church, Salina

3- 6—SOUTH CAROLINA, Mt. Tabor, W. Columbia

4- 6—MISSISSIPPI, Grace Church, Laurel

4- 6—NORTH CAROLINA, First, Greensboro

6- 9—NOVA SCOTIA, St. Matthew's, Rose Bay

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CHANGES OF PASTORATE

VIRGINIA SYNOD

RAU, ROBERT B. From Valley Forge Military Academy, student counselor. To St. Paul's Church, Maryville, Tenn.

SCHULZ, RUDOLPH G. From St. John's Church, Knoxville, Tenn. To Ebenezer Church, Marion, Va.

ZIRKLE, OTIS W. From Philadelphia Seminary (student). To Mt. Tabor Church, Middlebrook. Box 365, Harrisonburg.

—DECEASED—

Vernon D. Naugle

Funeral services were held March 27 for the Rev. Vernon David Naugle, pastor of Christ Church, Lewisburg, Pa., who died on March 24 following a stroke. The Rev. Harry Stahl and Dr. Harvey D. Hoover participated in the service. Interment was at Hooverville, Pa.

Pastor Naugle, who was 61, had served pastorates at Berwick, Pa., and Williamsburg before coming to Lewisburg where he was pastor for 17 years. He was a graduate of Susquehanna University and Seminary. At the time of his death he was president of the Milton-Lewisburg area Lutheran pastors' group. He had served on numerous committees in the Susquehanna Conference.

Surviving are his wife; one son, the Rev. Vernon I. Naugle, pastor of the Loysville charge; and two daughters, Miss Hazel Naugle, missionary to India, who has been on furlough, and Mrs. Lois Grenoble, Middleburg, a state nurse for Snyder County.

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In conclusion . . . . . .

PROBABLY THERE'S something wrong with my sense of humor, because stories that appeal to me are often received by others in bored silence. For instance, the story of the elephant and the mouse. The elephant said to the mouse, "You are the puniest, most insignificant creature I ever saw."

"But I'm not always this little," the mouse squeaked, "I've been sick."

No doubt it's the theological overtone of that story that appeals to me. We are men, of course, and not mice. But it isn't convincing to God to hear one man say, "I'm a lot better than that fellow over there who was just sentenced to six years for burglary." Judging by mouse standards, one mouse may be more impressive than another. By human standards some men are much better than others. But when measured in the divine scale, we are all tiny folks in our pretensions to virtue, and in great need of forgiveness.

We aren't flattered to be considered mice. One of our Good Friday hymns goes further than that. *Alas! and did my Saviour bleed, And did my Sovereign die? Would He devote that sacred Head, For such a worm as I?*

A woman told me not long ago that she is willing to call herself a sinner but draws the line at considering herself a worm. I agree that the hymnwriter chose an unpleasant figure of speech (although I have no prejudice against honest and industrious worms. No doubt they fulfill their purpose in nature with diligence).

REGARDLESS OF WHAT KIND of animal life we wish to compare ourselves with, in this Holy Week we must get out into the vast area of eternity and try to see ourselves as God sees us. We have to lay aside our claims that we may be a little better than some other people. How tiny has been our willingness to bear our brothers' burdens. (And those who have been bravest in bearing burdens are those who most readily acknowledge their failures.) How little we have loved one another with such love as Jesus demonstrated.

THE TROUBLE with us is that most of us give ourselves a passing grade in our self-examination. Reds in Russia truly believe they are the good people, who have purged themselves of capitalistic aggression and are now working unceasingly to bring heaven on earth.

Bank robbers in our federal penitentiaries believe they have good reason for taking action against a social system which hasn't rewarded them as they deserve. And we church people are inclined to believe that God must be satisfied with us because we give $1.25 a week in our duplex envelopes and don't go to the movies in Lent.

Our claims to virtue should shrivel and disappear when we come out to that lonesome Calvary. There was committed the Crime in which the good and evil people shared. As our pastors have been explaining during the last six weeks, we are all at Calvary, not to befriend and rescue our Saviour but to crucify him. The central truth about history and about humanity is revealed there. We are all in the crowd that crucifies him.

As soon as we acknowledge that, the loving mercy of God lifts us up from our despair. The tide of the new life he has won for us begins circulating in our system. The joy of Easter begins throbbing in us. But not until we identify ourselves among those who crucify him.

—ELSON RUFF

75th

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as of December 31, 1953 . .	$294,660,475
Assets	60,238,794
Liabilities	56,319,830
Total Surplus Funds	3,918,964
1953 Increase in Insurance . .	25,058,651
1953 Increase in Assets . . .	6,231,618
Paid to Policyholders and Beneficiaries	2,384,399
Reserve for 1954 Dividends .	1,300,000

1879-1954

Annual Report

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